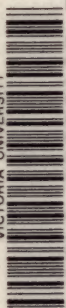


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YEAR BOOK
1939

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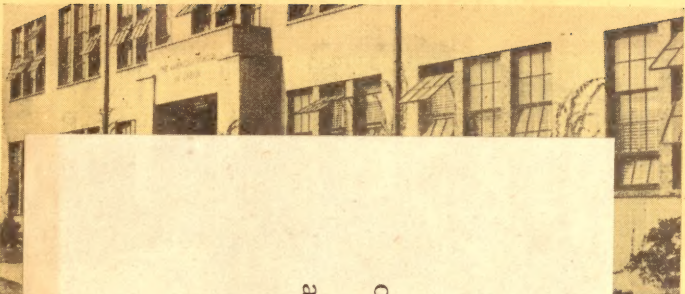
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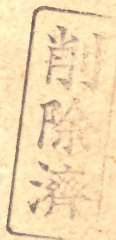
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THE JAPAN
CHRISTIAN YEAR BOOK
1939

Edited by
CHARLES WHEELER IGLEHART

THE CHRISTIAN LITERATURE SOCIETY
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THE JAPAN CHRISTIAN YEAR BOOK
for 1939

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Chapter I

THE YEAR 1938 IN JAPAN

A GENERAL SURVEY

Charles Iglehart

The year 1938 opened with the Japanese nation plunged six months deep into the most momentous war of its history, and only partially organized for it.

The real beginning of the present crisis was in 1931 when circumstances and the activities of an ardent group of army nationalists precipitated the country into expansion onto the Asiatic mainland. Unprepared in spirit or social structure the people at large lagged so far behind the young prophets of national destiny that assassinations and mutinies followed one another in frightening succession.

Prince Konoe was called to office in June of 1937 to head a government that would finally achieve national unity. But before a fair start could be made the July 7th affair near Peking set the chain of explosives that ran across North China all the way to Inner Mongolia, then leaped to Shanghai, and on up the Yangtse to the capture and occupation of Nanking on December 13th. The people were almost stupified by the unexpectedness and swiftness of it all. Where would it lead, and what might the next move be?

THE NEW YEAR

It was in this lull of uncertainty following the occupation of the Chinese capital that the new year dawned. On January 12th, after an unusual Imperial Conference the government issued its statement of "immutable pol-

icy." It repudiated any dealings with the national government of China and looked to the emergence of new regimes favorable to Japanese policy, but gave an assurance that there would be no change in the traditional regard for the rights of third party nations.

Mild as this statement seems on the surface it contains implications of far-reaching import. In his speech before the Diet on January 22nd the Premier made these plain. The policy commits Japan to continuous military effort until its objectives are reached. These are the building of a permanent peace for the Orient on the basis of close cooperation between Japan, Manchukuo and China. It rests on the tripartite Anti-Comintern agreement with Italy and Germany, in overt opposition to the Soviet Republic, and it implies the facing of possible resistance from any of the other foreign powers interested in the Far East. At home it calls for greater sacrifices from the people in the long, long struggle ahead,—indeed nothing short of "mobilization both material and spiritual." It requires the "filling the national treasury by regulating the country's economy and finances and curtailing the general consumption of goods." It necessitates the "increase of productive power and the expanding of the export trade." Well might the Premier add: "this is indeed a momentous task unparalleled in history." The story of Japan in 1938 is simply the record of continuous striving toward all these objectives. How far the process went is shown in the detailed accounts of the articles that follow in this book.

THE SEVENTY-THIRD DIET SESSION

The Diet opened with the parties greatly weakened but gamely struggling to maintain their constitutional prerogatives. With internal dissensions in the Seiyukwai, and with the Social Mass party reduced to submission and the proletarian and rural parties dissolved and their leaders in jail the forces of ultra-nationalism hoped to

score a quick victory. By intimidation and rowdyism they made their attack. Four hundred hooligans were hired to rush the offices of the two major party leaders. They were met by an appeal to the police and later by court action. Isoo Abe, the veteran leader of progressive social action was set upon in his home and beaten, but his assailants were arrested and brought to trial. When Lt. Col. Sato lost his temper under persistent interruptions and told a member to shut up he was speedily rounded up and forced to make a public apology. Another member, Mr. Nishio, was expelled from the lower house for advising the premier to become as bold as Hitler, Mussolini or *Stalin*, but not until Ozaki, the "father of constitutional government" had bravely taken his side, requested expulsion himself, and made an excellent sounding-board of the incident to appeal to the public for the protection of the rights of free speech.

In fact throughout the entire session the government ministers carried themselves with the greatest circumspection, and presented their measures with real deference for the constitutional rights of the legislators.

THE MAIN POLITICAL ISSUES

On the whole, however, the government got everything it wanted. The huge budget of 7,500 million yen was approved. In a last minute compromise the deadlock between the army and big business was broken and the measure for state control of the electric power industry went through. The Premier's greatest victory, gained by his explicit promise that it would not be invoked during the present "incident" but only in case of a future grave emergency, was the passing of the act for national general mobilization. As a matter of fact this began to go into effect measure by measure within three months of the adjournment of the Diet.

SPIRITUAL TENSIONS

This was the time of most acute spiritual tensions of the whole year. The Christian churches were put on the spot quite generally by a public which felt unsure of their loyalty and which was, perhaps, not too clear as to its own ideas or objectives. The questionnaire addressed by an officer of the gendarmerie in Osaka to representative church leaders reflected this mood. It consisted of thirteen direct questions regarding the Christian's ideas of God, of the Japanese pantheon, of the Emperor and of the Imperial ancestors, of all these in relation to Christ, of the Imperial rescripts in relation to the authority of the Bible, of ancestor veneration, attendance at shrines, of the authority of the individual conscience, of freedom of belief, of the relation of Christianity to the Japanese spirit, and such other matters as have to do with adjustment between the claims of an absolute religion and of an absolute state.

Although this officer had no authority to ask such questions, most of the persons addressed did reply, and their answers show both the strains under which they are living and also a good measure of clear thinking as to these perplexing questions. It was at this time, too, that Rev. K. Nishio, the Moderator of the Congregational churches and the acting head of Doshisha University while making a public address was so flustered by the heckling of some trouble makers in the rear of the room that he stumbled in quoting some lines of a poem by the Emperor Meiji. This was made the occasion for a demand that resulted in his resignation from all his offices to private life.

After the dissolution of the Diet in the late spring there came a pause and time of preparation. The Premier went into seclusion, and all the departments of government set about their tasks of internal organization. What was really happening was the trying campaign in north-

number of epidemics, too, started, but were vigorously stamped out. During one smallpox scare compulsory vaccination reached 30,000 people in the one ward of Kojimachi alone in Tokyo. The government is determined that the people shall keep fit.

MEASURES OF THRIFT

Thrift week followed soon after health week and focussed thought upon the national objective of saving to meet the current costs of war. The Finance Ministry set the goal at 8 billion yen,—five billion for the absorption of new bonds and three billion for the expansion of production. This means 40% of the total earning power of the nation, and as a goal seemed utterly beyond reach. But when a year later the report was made (in April 1939) it showed that both in expenditures and in savings the goal had been almost precisely met,—7,500 millions spent and 7,380 millions saved. This is all the more remarkable since wages though moderately increased have not kept up with the advance. Taxes too have climbed from a per capita average of ¥17.60 in 1936 to ¥28.56 in 1938. Furthermore the shift from light to heavy industries,—in two years an increase from 26% of the total to 65%,—has thrown out of work numbers of people estimated variously at from 100,000 to 300,000.

Notwithstanding these facts postal savings increased by 800 million yen in over fifty million separate accounts. 33 million new postal insurance policies were taken out, with a total paid of 200 million yen. Credit cooperatives show an increase of 400 million yen deposits. All these represent the current savings of the common people.

The war, like all wars, has meant still more prosperity to those who already had capital to invest. The very last article of the mobilization law to go into force, and it took nearly a year of struggle, was Article XI providing for control of profits of corporations and restriction of excessive dividends. As it was the average increase in

corporation earnings was 14%. So most of the three billion additional bank deposits and the two billion increased investment in stocks probably comes from the upper economic levels. It is safe to say that a war boom has already set in, with "mild inflation" of currency, though the general amenability of people high and low to social control is likely to hold things within bounds.

SPIRITUAL MOBILIZATION

On the negative side the mobilization of the thought life of the people took the form of repressive police measures against those holding any views not favorable to the present undertaking. Sixteen university professors were indicted for holding communistic views, though the evidence came from books written some years ago. Also five other professors were later arrested for encouraging peace activities. These two categories of crime seem to be viewed as one at the present time.

More positively the public began to undergo steady discipline in its thinking and attitude toward the state. The radio, which is semi-official was in constant use for lectures, patriotic drama, music and exercises. The schools, too, have been widely utilized. In some cases even girls' schools have taken up military drill, and of course all have been active in the making of clothing for hospitalized soldiers, and other war-time relief undertakings. The newspapers carry little else but unilateral war reports and other material calculated to stimulate enthusiastic loyalty. For this purpose a "pen battalion" was sent to the front. The unstudied writings of several men in service,—diaries and letters home,—have, however, made the greatest impression on the public, and have formed the backbone of the popular literary output of the year. An outstanding example is that of "Wheat and Soldiers," over a million copies of which have been sold.

Religious organizations have been drawn into this

program of spiritual mobilization. Joint conferences of Buddhist, Shinto and Christian leaders were held several times during the year, and finally eventuated in the formation of a permanent inter-religions association. While the avowed purpose of this at the beginning was merely one of fellowship between the representatives of the several religions it would appear that the intention of the government is to make a Japanese all-religions approach to the cultural life of the people of the occupied areas of China. If this is the end in view it is easier to understand the disproportionate responsibility given to the representatives of the tiny Christian minority in the team. Secretary Ebizawa of the National Christian Council was made the secretary of the inter-religions association, and its headquarters was placed in the Christian building. In the later development of the Japanese pan-religious organization known as the Great Unity Religious League (*Shukyo Daido Remmei*) for work in China it was Rev. M. Kobayashi who was summoned to take charge of the entire undertaking.

The separate Christian bodies, too, have been called on to do a good deal in the way of relief for returned and wounded soldiers, bereaved families, and impoverished neighborhoods, and to present the objectives of the nation in terms as nearly as possible compatible with Christian ideals. At best it has been hard. In the beginning the tensions were terrific. For many they probably are still great. But under such conditions some *modus vivendi* simply has to be found, and as the year rounded to its close one felt that the Christian movement has found it. In a sense it may be said to have been spiritually mobilized along with the other loyal citizens of the nation.

A YEAR OF WAR

July 7th was celebrated by everyone in the land. A seven sen meal of soldier's rations was the order of the day. Summaries of the past year of war were given.

The public was told that Japanese losses were 37,729 and the Chinese casualties 1,500,000,—or nearly fifty to one;—that 1,700 Chinese planes had been destroyed and that Japanese losses were 89; that on a 1,400 mile front the army had been uniformly victorious; and that 300,000 square miles with a population of 130 million people was occupied by Japanese troops and under administrative regimes favorable to their program. This was enough wine to go to any people's heads. But it was all presented as a titanic but grave undertaking calling for more and more of unselfish endurance and sacrifice at home; a challenging and worthy call of destiny the ultimate end of which would be the peace of the Far East and the benefit of humanity. So the people soberly "tightened their helmet strings" for the next stage of the struggle, whatever it might be.

FOREIGN RELATIONSHIPS

Earlier withdrawal from the League of Nations was now completed by separation from all the affiliated agencies at Geneva. The much-anticipated welcome to the Olympic Games in 1940 was given up, as was also the plan for a world's fair at that time. But the world abroad was not forgotten. The presence of fifty strapping Teutons in shorts,—the Hitler Jugend group,—travelling about the country for three months, and the official visit of an Italian Goodwill Mission served to remind the public of its adherence to the new European alignment, the Anti-Comintern axis. So did the recognition of Manchukuo by Germany and by Hungary, and the later signing of the Japan-Italian cultural pact.

The prompt payment of the Panay indemnity and the voluntary withdrawal from the troubled Alaskan fishing waters testified to the placidity of Japan-American relations,—perhaps to the wise coaching of the late Ambassador Hiroshi Saito. Things were not going so well with Great Britain, and the long continued Ugaki-Craigie talks

seemed to be yielding little fruit. With France there was still more irritation, for denials of the shipment of arms through Indo-China were not convincing. But the largest cloud of all lay over the northern horizon, and in July and August this threatened to break into storm. Japan-Soviet relations during the year had suffered one shock after another, with neither side apparently ready to extend even courtesies to the other in attempting to find solutions. Yet neither side seemed to want to take the final step. The fisheries question never does get settled, and that was still pending; passports for travel were denied, postal communications were cut off. Consulates were closed, and mutual recriminations were made and protested. The two nations were but a hair's breadth from war, though, when in August a clash took place between the two forces at Changkufeng. The public in Japan, implicitly believing it to be one more instance of unwarranted aggression on the part of the Russian army would probably have gone readily into the conflict which they have long been taught to consider inevitable. But better counsels prevailed where policies are made, and after a month of acute strain things quieted down, to the immense relief of everyone in this country.

AIR ACTIVITIES

During this time, and again in October and November air-defense "black-outs" gave the people a taste of the necessary precautions against the horrors of war from the air. Actually the only visitants during the year were some planes from the mainland which dropped peace propaganda pamphlets over Kyushu. There was, however, a real air-raid over the north of Formosa. Aviation saw material development with a number of new schools for pilots,—the government at one time opening the lists for 1,500 applicants,—and glider instruction was put into the course of many middle and higher schools.

Improved airlines came to connect the cities of Japan,

and a new rapid-delivery mail schedule was put into force. The regular services were also extended to Peking and Nanking. A monoplane domestically designed and made of local materials in its test flight stayed in the air 62 hours, covering a distance of 10,600 kilometers, thus making two world records for endurance. On the other hand there was an unusual number of major air accidents.

Other disasters, too, were large,—both industrial ones due to cave-ins of mines, explosions and fires, and natural calamities. In July and August floods inundated Tokyo and the Kwansai districts, and in September terrific typhoons damaged over a million acres of land, beside the buildings in many cities. The loss was estimated at a half billion yen.

Although foreign tourist travel fell off 45% the people themselves travelled in unprecedented numbers, with almost unendurable congestion, but with a comfortable profit for the government bureau.

THE FOREIGN OFFICE AND CHINA POLICY

One of the new concentrations of authority is the Five-ministers Conference,—the Premier, and Ministers of War, Navy, Finance and Foreign Affairs. There is also a Four-ministers Conference in which the Premier, and Ministers of Education, Home Affairs and Welfare define policies for the people at home, but the Five-Ministers have really become the executive committee of the nation. During the late summer this group was in constant conference, and chiefly over the matter of how best to tie in with China affairs. The Foreign ministry had traditionally held this to be in its jurisdiction, and it was over this issue that Hirota had resigned. Yet one glance at the day's news regarding plans for economic and political and industrial and cultural integration, showed that these could not well be viewed as foreign relations. Great aggregations of Japanese capital in the North China Development Company and the Central China Promotion

Company, headed by nationally-known men like S. Otani and Baron Goh, and civilian advisers to the Japanese armies in China such as H. Hirao, as well as the parallel system of Japanese counsellors for the important offices in the newly-formed regimes, all tell the story of direct penetration of life on the mainland. So it was no wonder that the question of administration at home should be one of the major issues of the year.

Hardy old General Ugaki struggled vigorously where Hirota had surrendered, but he, too, eventually had to yield to the pressure of the advocates of a separate China Affairs Board under a chief answerable directly to the Emperor as the Premier is. When this board was later set up the person chosen was General Yanagawa, the "masked General" who was the hero of the spectacular landing at Hanchow which resulted in victory at Shanghai. Here as in every large change of administration during the year the shift was toward harmony, and a harmony on the basis of increased use of the army and navy for leadership. There are very few civilian leaders now left in the first ranks.

FALL OF CANTON AND HANKOW

Again a lull preceded the news in October that troops had landed at Bias Bay behind Hongkong, and within a few days word came that Canton had been taken. Another two weeks and the cities of the Wuhan region including the capital Hankow were reported occupied. This plainly marked another stage in the whole eastern situation, for it meant the military control of the Yangtse River valley and the hinterland to the great ports of Shanghai and Hongkong with their western relationships. It also committed the Japanese forces to the maintenance of a much widened front farther inland. As one watched the interminable lines of people in Tokyo walking in procession from the Palace to the War Office, to the Yasukuni Shrine and then to the Meiji Shrine, celebrating victory with

waving flags by day and swaying lanterns by night, one could see in their faces a new gravity and sense of impending change. For the most part they moved silently and without elation, bowing gravely before the appointed shrines, and then returned quietly to their homes.

THE NEW ORDER IN ASIA

On November 3rd, the Emperor Meiji's birthday, the government issued a portentous statement in which it called to the attention of the world the *fact* of the emergence of "a new order in Asia, which has for its foundation a three-party relationship of mutual aid and co-ordination between Japan, Manchukuo and China in political, economic, cultural and other fields." It warned, "Japan is confident that the other Powers will adapt their attitudes to the new conditions that prevail." This is indeed a new note, a new committal to policy stated in such unmistakable terms that the public at once recognized its significance. The Premier in his radio address on the same day followed through some of the implications of the statement, reminding the people that "the real war has just begun," and that the nation's slogan henceforth must be "the long-time construction of the Far East."

As was to be expected this blunt declaration of proprietorship brought quick repercussions from the other powers interested in the Orient, but the government has not receded from its position in all the diplomatic negotiations that have followed. Furthermore the people at large seem now prepared to accept the consequences and pay the heavy price required for its attempted fulfilment. Of all the events of the past year, or of a score of past years none could be more stupendous than this. The change in thinking on the part of the entire nation from one of tutelage in international affairs and passivity in diplomacy to a conscious taking over of the role of leader for the political, economic and cultural life of all Eastern Asia is an event so far-reaching that no one may dare

prophesy its consequences either to Japan or to the neighbor peoples of the East.

HINTS TOWARD PEACE

With the closing of the year the Premier published a statement regarding possible terms of peace. In one sense they were not new terms of peace at all, but merely a repetition of the chief aims of the Japanese government as stated by Hirota in 1937 and held to ever since. They call for China's recognition of Manchukuo, and virtually of Inner Mongolia, her adherence to an Anti-Comintern axis, her permission for Japanese troops to remain in China and her acceptance of the economic and industrial initiative of Japan in China. But the noteworthy element in this latest statement was that it was no longer said as in the statement of January 22nd that there could be no dealings with the national government of China. This left a loophole for hope which was widened when a few days later Wang Ching-wei, the vice-president of the Kuo-mintang, replied with a statement urging that negotiations be entered into on the basis of Premier Konoe's four points. A short period followed during which it was hoped that something might come of these tenders of peace, but events swept the two nations still farther apart when the National government repudiated its unauthorized spokesman and when within a few days the Konoe government had fallen.

A GLANCE INTO 1939

The turn of the year carries us beyond the scope of this survey, but it brought with it events of such importance as to warrant a paragraph or two in closing. Whatever may have been the reasons, Premier Konoe never faced the Diet again. By the time it had re-convened after the new year in its seventy-fourth session he had offered his resignation to the Throne, and within eighteen hours a new premier had been found and a new Cabinet

inducted into office. It is generally thought that while Prince Konoe did in a broad way want social and political changes looking toward national solidarity he was not prepared by temperament or conviction for the vastly expanding issues that are now confronting the nation, and that he was stating the truth when he gave as his reason the desire to transfer to other shoulders the tasks he did not feel himself competent to perform.

In his successor Baron Hiranuma there is no lack of conviction or of messianic belief in his nation's destiny of empire. For almost a half century he has taken the lead in the spread of Japonism, or of *Kodo*, the Imperial Way. Aligned with the reactionary groups he has time and again been on the threshold of receiving the command to form a government, only to be set aside for someone supposed to be more moderate. Until now he has been President of the Privy Council. On January 3rd he completed the forming of his Cabinet, with all but four of the former members in their places. The conspicuous changes were the disappearance of Ikeda from the Finance Ministry in favor of Ishiwata, a routine man with less commitment to the policies of big finance, and the dropping of Suetsugu from the Home Office with Marquis Kido the trusted friend of Konoe taking his place. Prince Konoe himself remained in the new Cabinet without portfolio and also accepted the post made vacant by Hiranuma in the Privy Council.

With this new line-up the government swung into action to carry through its program in the Diet. There was no need for concern as to the prerogative of free speech, for by this time even the Diet members evinced little desire to exercise it. There is now no Opposition, and every measure recommended by the government went through readily. Another huge budget was passed. Many laws implementing the mobilization act went into force. The much disputed and hitherto stoutly resisted law for the regulation of religious organizations was passed by

common consent, and later Christian leaders joined with those of the other faiths in tendering a dinner of thanks and appreciation to the government officials who put it through.

The nation has moved into its third year since the war began with more unity than it has ever shown before, with its resources of man-power and even of finance not yet too critically drawn upon and apparently with a firmer resolve than ever to attain the present objectives in East Asia. It is no time for the expression of private opinions, nor for deviation from the group patterns of conduct. So one is not surprised to learn that accessions to the churches have been fewer than in other years and that the number of baptisms is down. But nevertheless there is one revealing fact shown in the statistics of the Christian movement, and that is that more people than ever before were in attendance at Christian services of worship on Sundays. It was to the small Christian chapel that they went for comfort in bereavement, for light across clouded pathways, and for the vision of a society in which all men shall yet be brothers, and shall live in mutual regard. And to this faith many a Christian pulpit in Japan during the past year gave its faithful witness.



Chapter II

JAPAN'S INTERNATIONAL RELATIONS

Arthur Jorgensen

Since the review of Japan's foreign relations in last year's annual covered events to the end of March 1938, the present article will carry the story forward approximately one year from that date. It has been a year in which the Foreign Office has again served the not-too-pleasing function of the Government's trouble department. With extensive military operations being carried forward in scattered sections of north China, up the Yangtze valley of central China to the city of Hankow, and as far south as Canton and the island of Hainan, and with foreign nations everywhere in the offing, ever alert to guard their threatened interests, it is safe to assume that officials in the Ministry of Foreign Affairs have had little time to devote to the social amenities which the popular mind is inclined to view as one of the major responsibilities of diplomats. The highly complex nature of warfare in China, which involves not only conflict on an extensive front but at the same time diplomatic entanglement with the world's major powers, seems at times to lend credence to Japan's reiterated contention that China's status is that of a semi-colonial dependency.

ASIA AND THE EUROPEAN SITUATION

As was pointed out in last year's review, the critical and at times alarming political condition of Europe must still be viewed as a factor of considerable importance. It cannot be doubted that the threat of a European upheaval has imposed upon the Far Eastern policies of

some of the Powers a degree of restraint that might otherwise have been less noticeable. Japanese statesmen would be more than human if they did not take advantage of this situation. Japan's responses to the protests of the Powers against what they view as her violation of their interests and prescribed rights in China, have shown no inclination to yield to diplomatic pressure. Official interpretations follow as a base line the contention that a "changed situation" has been brought about in which it is futile to argue from premises that were valid only previous to July 1937. This assumes of course what the protesting Powers are wholly unwilling to grant.

Specific events in Japan's diplomatic controversies with foreign Powers during the year as a result of the hostilities in China are perhaps of less importance than the conflicting presuppositions and interpretations that have been the basis of those controversies. Without some knowledge of the differing premises upon which Japan and the Powers have acted, an adequate understanding of contemporary diplomacy in the Far East can hardly be achieved. It is therefore proper to give attention not only to the specific diplomatic negotiations of the year but also to the governing premises from which action has sprung. This is now easier because official pronouncements by the Government and by Japanese statesmen during the year have clarified Japan's aims and program.

OFFICIAL PRONOUNCEMENTS

Among those pronouncements are the Government's statement of November 3, 1938, Premier Konoe's address of November 3rd and his statement of aims of December 22nd, and the speeches of Premier Hiranuma and Foreign Minister Arita before the diet on January 21, 1939. It is worthy of note that Japan's foreign policy has maintained its logical consistency despite striking differences in the personalities that have headed the Foreign Ministry during the year under review. Mr. Koki Hirota held office

until May 26, 1938 when General Ugaki took on the responsibilities. Upon his resignation on September 29, Premier Konoe held the post concurrently with the Premiership until the appointment of Mr. Hachiro Arita on October 29, 1938.

Japan's premises are two: the first is that her action in China was justified and inevitable in view of the conditions confronting her in this part of the world; and the second is that as a result of the program she has pursued a new order is being built up in East Asia. When the leaders of Japan argue from these premises, the nations of the world divide themselves into two groups, in one of which are those who "understand" and in the other, those who do not.

Britain, France and the United States find themselves unable to accept Japan's first premise to the effect that her campaign in China is essentially a campaign of self defence. They are not necessarily blind to her problems but they are opposed to her method of solving them. Germany and Italy on the other hand seem to agree that the position in which Japan found herself in relation to China was in every respect as tight as it was said to be. This position, when viewed from the standpoint of practical and realistic statesmanship, was intolerable in that it foreshadowed a Far Eastern world in which the pre-eminence won by Japan during the last fifty years would be undermined. The substantial progress which they agree China was making in winning economic stability and administrative unity, was being achieved by means which, though effective for the moment, were loaded with disaster for China herself in the end.

An Anti-Japanese movement in China on a national scale, subtly interwoven, for reasons of political opportunism, with strands of pro-Westernism and, when expedient, of Communism, was a program of nation building which her powerful neighbor could hardly be expected to see consummated without protest. Therefore, taking a

long view of their country's position in relation to a China having achieved unity and security in East Asia on the basis of an Anti-Japanese and pro-Western policy, Japan's leaders could foresee only disaster to what they considered their rightful place of leadership in that part of the world. Faced with the alternative of permitting China to pursue this policy until she was strong enough to challenge Japan's preeminence, or using her present military superiority against such an eventuality, Japan chose the latter course. This course was essentially one of self defence when all the forces at play upon the Far Eastern stage are taken into account. This line of argument, common in Japan, is generally accepted as reasonable by the nations now bound with Japan in the Anti-Comintern Pact.

THE NEW ORDER IN ASIA

But Japan's second premise which has been amplified by Japanese statesmen with increasing clarity and conviction during the past year may be said to stand out as the crux of the matter so far as diplomatic controversy is concerned. While not always put in the same words, the general contention is that a "new order" resting upon "ethical foundations" is now being established in East Asia and that consequently it is no longer possible to carry on diplomatic negotiations as if the old order still prevailed. This new order involves the free and independent collaboration of the three nations of East Asia—Japan, China and Manchukuo—along political, economic and cultural lines. Some conditions of this new order were laid down on December 22nd as follows: the garrisoning of Japanese troops in China; the adherence of China to the Anti-Comintern Pact; the acceptance by China of Japan's leadership in the economic exploitation of China, especially of North China and Mongolia; and the offer of Japan's aid in the abolition of extra-territorial rights and the rendition of concessions and settlements. Lest foreign

powers misunderstand, Japanese spokesmen stress their country's purpose not to exercise a form of economic monopoly in China that would limit the legitimate interests of third powers. In his statement of December 22, 1938, Premier Konoe also said that Japan sought neither territory nor indemnities, a position that was confirmed by his successor, Premier Hiranuma in the Diet on March 17, 1939.

POSITION OF THE DEMOCRACIES

It requires but little knowledge of modern history in the Far East to see that this premise of a new order in East Asia, with all that it implies, is one that will not be accepted without protest by some of the western Powers whose interests in China rest upon the conditions and arrangements that prevailed previous to July 1937, and are still in force technically. While it is this threat to their interests which is the primary explanation of their attitude, the Governments of Britain, France and the United States are obliged also to take into account the deep sympathy which many of their people feel for China in what they believe is her struggle to maintain political and territorial integrity. Official pronouncements concerning the new order about to be erected upon a moral foundation, impress these Powers as euphemisms for what are in fact painful realities. These realities, in so far as they can be discerned today or even in some distant tomorrow, seem to be the very antithesis of an order based upon morality and free cooperation. They are not blind to Japan's difficulties as presented by the subtle bearing upon international relations in the Far East of a wide spread anti-Japanese movement in China, and would probably agree that had appeasement and cooperation with Japan been more obvious ingredients of Chinese statesmanship, the present conflict might possibly have been avoided. On the other hand they would doubtless point to certain policies and practices of Japan as in

some measure responsible for this anti-Japanese movement in China, and they now contend that her present program can only add fuel to the flames she has set out to extinguish.

In recent notes to Japan, Britain, France and the United States do not maintain that present relationships are ideal or unchangeable, but such as they are, they rest upon treaties and understandings that have been agreed upon by all the Powers concerned, including Japan, and should not be disrupted by methods which it was the primary purpose of those treaties to prevent. These same treaties provide means, so they contend, for the peaceful alteration of the status quo if that becomes intolerable, and without resorting to those means in order to test their intended purpose, it is not convincing to maintain that they are impracticable.

ATTITUDE OF ITALY AND GERMANY

Here again it is evident that Germany and Italy are prepared to look upon Japan's premise of a new order with considerable sympathy. In a sense these Powers have made their peace with Japan, the leader in this Far Eastern drama, by recognizing Manchukuo and by uniting with her in the Anti-Comintern Pact. It is not improbable that even these two friendly Powers entertain some mental reservations regarding their economic privileges under the new order at which Japan is aiming, but for the present, at any rate, these reservations are overshadowed by the obvious advantage of having an ally in the Far East whose prestige and power are thrown on the right side in the widely ramified ideological struggle now in progress. Besides they do not anticipate that their loyalty to Japan in her hour of crisis will be a disadvantage to them when the day of reckoning comes. Believing that Japan will have an authoritative word to say regarding exploitation and markets in China, it is natural for them to suppose that she will be more generous with

those who stood by her than with those who opposed her. This can be clearly inferred from Premier Konoe's famous statement of aims last December 22nd when he said that Japan does not intend "to demand of China to limit the interests of those third Powers *who grasp the meaning of the new Asia and are willing to act accordingly.*" (Italics ours)

Japan's military conquests in China, although extending over a very wide area, are still confined mainly to the great cities and to the lines of communications by land and sea. Regions between the railways frequently remain disputed territory. During the latter part of October Canton and Hankow fell into Japanese hands. A few months later, February 10, 1939, the island of Hainan on the extreme south coast of the Province of Kwangtung was captured. The fall of Canton destroyed the effectiveness of Hongkong as a distributing center for military supplies to the Chinese Government, and the capture of Hainan was a strategic move to circumvent the importation of supplies through French Indo-China. This subject of aid to the Chiang Kai-shek regime has received the constant attention of the Japanese Government, and their willingness to risk potential entanglements with Britain and France by carrying their military operations into such proximity to important interests of those Powers, shows how eager they are to close up every avenue of communication between the Chinese Government and the outside world.

Turning now to some of the specific diplomatic negotiations of the year it is evident that these negotiations center about two developments of primary importance, both of them representing extension and confirmation of tendencies already noticeable from the latter part of 1937. The first is the increasing effectiveness of the Anti-Comintern Pact, and the second, the growing unity between Britain, France and America in defence of their interests and in opposition to Japan's method of solving

her problems with China.

THE ANTI-COMINTERN PACT

The Anti-Comintern Pact still stands out as a solid diplomatic achievement. It has been referred to more than once by high government officials in Japan as a source of courage and inspiration to the nation in the expanding crisis now confronting it. In his radio address of November 3, 1938, Premier Konoe said: "Germany and Italy, our allies against Communism, have manifested their sympathies with Japan's aims in East Asia and we are profoundly grateful for the great encouragement that their moral support has given our nation during this crisis. In the present emergency, it is necessary for Japan not only to strengthen still further her ties with those countries, but also to collaborate with them in a common world outlook towards the reconstruction of international order." In his address before the 74th Diet on January 21, 1939 Premier Hiranuma mentioned the need of promoting understanding with third Powers, "especially cooperation and collaboration with those Powers who fully understand us." Foreign Minister Arita, on the same occasion, emphasized his belief that "the more the Japanese-German-Italian agreement is strengthened, the more potent will be the guaranty of world peace."

This agreement has had several consequences during the year. In the spring and early summer there were the visits to Japan of the Italian Good-will Commission and the Italian Economic Commission, Germany's decision to recall the German Military Commission in China which, according to reports, left China on July 5, 1938, and her formal recognition of Manchukuo on May 13, 1938, were concrete evidences of the effectiveness of the Pact. The same may be said of the cultural agreement between Japan and Germany which was signed on November 25, 1938, with a view to strengthening the bonds of friendship and mutual confidence "by deepening their manifold

cultural relations and by promoting the mutual knowledge and understanding of both nations." During the year trade agreements were made by Japan with both Germany and Italy, in which Manchukuo was also a partner.

DEALINGS WITH THE SOVIET UNION

If Japan's relations with the countries joined in the Anti-Comintern Pact were marked by extreme cordiality, the opposite must be said of relations with the government against which this ideological agreement is directed. Studied hostility seems to be the watchword of Japanese-Soviet relations. The result is a hopeless antagonism which time does little to ameliorate. Aside from the ever-recurring Manchukuo-Soviet border incidents to which there is constant reference in news reports, other subjects of dispute have managed to bring relations dangerously near the breaking point. The Changkufeng incident and the wrangle over the expired Fisheries Agreement are examples in point. On the question of military aid to China by the Soviets there has also been sharp dispute. On April 4, 1938, the Japanese Ambassador, Mr. Shigemitsu, protested against the policy of the Soviet Government in this matter and received from Foreign Commissar Litvinov the response that while Russia was selling munitions to China, as were many other Powers, in accordance with a well-recognized right to do so, the charge of rendering aid to China aside from this legally justifiable sale of war materials, was incorrect. Following publication of this conversation, the Foreign Office spokesman in Tokyo charged the Soviet Government with resorting to sophistry, and maintained that the Japanese Government was well aware of what was going on as between China and the Soviets.

The Changkufeng incident occupied major attention of the public from July 12th, when the Soviet forces occupied a hill by that name near the Soviet-Manchukuo-

Korean border, until August 11th, when a truce was agreed upon between Ambassador Shigemitsu and Foreign Commissar Litvinov. The feeling still prevails that during that month of diplomatic charges and counter-charges, there were even more serious military encounters and tests of prowess. The optimistic reports emanating from both sides were obviously designed for popular consumption. The various steps leading to a settlement are now of comparatively little interest to any one but the specialist, and it is therefore sufficient for the purposes of this article to say that through the skillful negotiations of Ambassador Shigemitsu an agreement was reached on August 11th on the following terms:

1. Both Japanese and Soviet forces shall cease all hostile operations as from noon (Maritime Province time), August 1.
2. Japanese and Soviet forces are to maintain the lines held by them at midnight, August 1.
3. The details of the truce agreement are to be arranged by representatives of the two forces on the spot.

With the acceptance of these arrangements by both sides the worst cloud on the horizon of Japanese-Soviet relations since the Sino-Japanese hostilities began was dissipated.

When the Manchukuo Government decided on March 23, 1938 to suspend payment of the last installment due the Soviet Government in connection with the sale of the Chinese Eastern Railway, on the claim that the Soviets had failed to carry out their obligation under the agreement, the Soviet Ambassador in Tokyo promptly lodged a protest with the Japanese Government. Growing out of the registration of this complaint various other issues pending between the two countries were thrown into the hopper, including the long pending question of revising the Fisheries Agreement, and intermittent negotiations were carried on until the end of the year when the present

Agreement expired. It was then arranged to carry negotiations into 1939. A paragraph on this subject was included in the Foreign Minister's report to the Diet on January 27, 1939. In this he refers to the "extremely strained" relations between the two countries at the time of the Changkufeng affair, and to the unsatisfactory state of concession rights in North Saghalien dealing with oil and coal. The failure of negotiations looking to the conclusion of an agreement on Japan's fishing rights is ascribed by the Foreign Minister to the injection by the Soviets of "irrelevant questions" and insistence upon "unreasonable conditions."

It was on April 12, 1938 that Mr. Hirota, the Foreign Minister, was reported to have stated before the Privy Council that relations with the Soviet were not acute and that he hoped to settle one by one the issues pending between the two countries. This was not realized by Mr. Hirota nor by his three successors in the Foreign Office. At this writing, March 1939, all the main issues such as those dealing with boundaries, coal and oil concessions, the fisheries question, etc., are still pending. (Later note. The fisheries situation after reaching an impasse was relieved by a *modus vivendi* signed April 2nd. Under this Japan obtained a renewal lease on most of her fishing lots.)

JAPAN AND FRANCE

Diplomatic relations with France have centered largely on the issue of importation of military equipment to the National Government of China through French-Indo-China. During the summer months several contradictory reports on this subject appeared. The Japanese press entertained no doubts on the subject, and even the Foreign Minister intimated that where there was so much smoke there probably was fire. According to newspaper reports of September 17, 1938, the Governor-General of French-Indo-China is said to have assured a Japanese

representative that absolute neutrality was being maintained and that no war supplies were passing through the territory to China. Such assurances have come from French sources on several occasions and each time the response here has been lifted eye-brows. On October 28th the Foreign Office spokesman issued a statement explaining that a protest had been lodged with the French Government for permitting the importation of war supplies to the National Government of China through French-Indo-China. In this protest Japan said plainly that she might be forced to take proper measures of self-defence unless the French Government acted promptly to remedy the situation. Whatever the French Government did or did not do in response to this clear warning, it was not satisfactory to the Japanese authorities. As was intimated above, the island of Hainan was taken over by the Japanese forces in February. When the French Ambassador in Tokyo requested an explanation of this action, the Foreign Minister replied that the occupation of Hainan "was executed exclusively for military reasons to tighten the south China blockade in order to bring about the early suppression of the Chiang Kai-shek regime," and that "the nature and duration of the occupation will not go beyond military necessity."

France joined with Britain and the United States in presenting notes to the Japanese Government on November 7, 1938, dealing with the subject of the commerce and navigation of these Powers on the Yangtze River. On November 14th Foreign Minister Arita responded to the notes of the three Powers by saying that "the Japanese Government has no intention of hampering deliberately the commerce and navigation of third Powers on the Yangtze," and offered his Government's reasons for the impracticability of complying with their requests. These reasons were based entirely on the exigencies of the military operations which still made navigation of the river not only inadvisable but at times dangerous.

THE UNITED STATES

The policy of the United States towards the Sino-Japanese conflict has been inspired mainly by two concerns: the strict maintenance of its position as a neutral, and the preservation of existing agreements with respect to commercial opportunities and the political and territorial integrity of China. That America's neutral policy has been understood by the Japanese Government is shown by an official statement from the Bureau of Information of the Foreign Office, published in the Tokyo Gazette for September 1938. This statement says that the United States "is consistently adhering to the policy of neutrality, while showing delicate internal fluctuations around neutrality legislation." No student of Japan's diplomacy during the past twenty months has failed to observe the deep interest which prevails here in America's policies, the readiness to interpret those policies generously, and the constant vigilance lest obstacles be placed in the way of harmonious relations between the two countries. The settlement of the Panay incident by prompt payment on April 22, 1938 of the American claims precisely as submitted, is evidence of this. This attitude toward the United States is emphasized by the fact that up to the present no final settlement has been made with Britain for losses sustained by the Ladybird, British man-of-war, on the same date.

In addition to the important communication delivered by the American Ambassador to the Japanese Government on December 31, 1938 to which reference will be made in the closing paragraphs of this review, the United States sent notes to Japan as follows: on August 31, 1938 regarding the destruction of a commercial airplane near Canton, flown by an American pilot; on November 7th, concerning commerce and navigation on the Yangtze River; and on October 6th concerning the rights and interests of American citizens in China. In respect

to the first of these, the Japanese Government took the position that since this special aircraft was the property of a company operating as a Chinese juridical person, its destruction by a Japanese military plane could not be viewed as the concern of any third Power. The American note on navigation of the Yangtze was answered on November 14th in a joint note to the three Powers, France, Britain and the United States, to which reference has already been made.

The note dealing with the rights and interests of the United States in China, charging the Japanese authorities with discrimination against American citizens in China, was answered on November 18th. This response by the Japanese Government is one of the longest of the diplomatic notes made public during the year. It is friendly and conciliatory in tone but entirely free of any tendency to yield to the contention of the American note that American rights and interests have suffered willful infringement or that American citizens are the objects of discrimination. The exigencies of military operations and the extraordinary difficulties confronting the Japanese authorities in bringing order out of the social and economic chaos resulting from the hostilities, are offered as adequate justification of the policies that Japan has of necessity pursued. This being the first important diplomatic note following the Government's statement of November 3rd, it does not fail to call the attention of the American Government to the fact that "a new order" is being established in which "any attempt to apply to the conditions of today, the ideas and principles of the past" can scarcely contribute to the establishment of permanent peace in East Asia.

GREAT BRITAIN AND THE EAST

Soon after General Ugaki became Foreign Minister on May 29, 1938, conversations were begun with the British Ambassador, Sir Robert Craigie, for the purpose of dis-

cussing fully the issues that had been raised by the British Government as a result of the hostilities in China. These conversations continued intermittently until General Ugaki's resignation from office in September. Since then they have not been resumed. From this it may be concluded that either the Ugaki-Craigie conversations went far enough to demonstrate the irreconcilability of points of view, or the policy of attempting to find solutions at this stage was deemed inadvisable by General Ugaki's successors. In view of the belief here that Britain is offering substantial diplomatic and economic assistance to the Chinese Government, waves of resentment against Britain sweep over the press of the country with impressive regularity. At the time of the conversations with the British Ambassador there was considerable criticism in the newspapers of General Ugaki's policy on the ground that it implied undignified and unnecessary yielding to British pressure.

In view of the relation of Customs revenue in China to the liquidation of interest charges on foreign loans, the occupation of important cities by Japan naturally raised questions as to the manner in which these obligations were to be met. Since the proper solution of this problem was primarily the concern of Britain, negotiations were carried on over a period of several months between the British Ambassador, Sir Robert Craigie, and the Vice-Minister for Foreign Affairs, Mr. Kensuke Horinouchi. On May 3rd the Japanese Government issued a statement indicating that an arrangement satisfactory to both countries had been worked out for the period of hostilities in China. The essential features of this arrangement, which will be "subject to revision in the event of a radical change occurring in economic conditions," are that revenues collected in the ports under Japanese control will be deposited with the Yokohama Specie Bank, and that service on foreign loans will be remitted to the Inspector-General of Customs as a first charge against such revenues after

costs of administration have been paid.

UNILATERAL ACTION AND REACTION

The most important diplomatic documents of the year bearing upon the Far Eastern conflict are the November 3rd statement of the Japanese Government, the December 22nd statement of Prince Konoe, and the two notes submitted by the American and British Governments on December 31, 1938, and January 14, 1939, respectively. A few days later France submitted a short note of similar import. These documents will, in the judgment of the writer, stand out as significant milestones in the diplomatic negotiations associated with this crisis in Far Eastern history; they raise the issues that are important and stand as solemn testimony to the long distance that must be covered before common ground is reached. In these notes Britain, France and the United States have taken positions in which there is no suggestion of ambiguity. They reserve all their rights under existing treaties, and make it clear that they are not prepared to accept what they interpret as the unilateral creation of a new order in East Asia. The British note says pointedly that the Government is at a loss to understand how the assurances of Prince Konoe that the Japanese Government seeks no territory and respects the territorial integrity of China, can be reconciled with the declared intention of the Japanese Government to compel the Chinese people by the force of arms to accept conditions involving the surrender of their political, economic and cultural life to Japanese control, the indefinite maintenance in China of considerable Japanese garrisons and the virtual detachment from China of the territory of Inner Mongolia.

For two months there has now been silence. It is possible that the Japanese Government decided to call a halt to this particular battle of words.

Chapter III

AN ECONOMIC SURVEY OF JAPAN

Roy Smith

The year 1938 found Japan fast approaching a "full war time economy." Laissez faire had all but given way to a system of "controlled economy," while during the year there was a general tightening up of the control at every point, not only by the passing of new regulations but also by the stricter application of those already existing.

THE PROBLEMS OF 1938

The industrial, economic, and financial problems facing the country were great. Early in the year it was announced that Japan must face the prospect of a prolonged conflict in China. This meant an enlargement of production, especially among the heavy industries, to meet both military necessities and those of reconstruction. The alarming excess of imports over exports of 1937 must not be repeated in 1938. The production of gold must be pushed to the limit. The exchange rate must be held steady. Bonds to an almost fabulous amount must be floated to support the tremendous budget. Inflation and the undue soaring of prices and the cost of living must be avoided at all cost. To solve these problems while facing an unsympathetic world and at the same time meet the necessity of drawing heavily upon the man power of the nation for active service in China required an extensive reorganization along many lines. The year 1938 demanded that Japan act as a unit, and strain every nerve.

FOREIGN TRADE

The outstanding feature of Japan's foreign trade

for 1937 was its all-time record in total value—¥7,273,545, 969⁽¹⁾—and the amazing unfavorable balance (excess of imports over exports) of ¥635,905,000, which was the largest unfavorable balance since 1924, the year after the earthquake. It was quite evident that such a state of affairs must not be continued. Therefore by the tightening up of control throughout the year the country was able to close 1938 with a favorable balance of over 60 million yen, the first balance on this side of the account since 1918.

This was accomplished, however, by a severe reduction of 12.7 per cent in exports and 28.3 per cent in imports, the total trade showing a decline of 21.2 per cent. Also in contemplating this favorable balance of trade one must remember that available reports do not include all items of merchandise brought into and taken out of the country, and furthermore that it was accomplished by a heavy excess of exports to Yen-bloc countries, which fact did not assist in the solution of the problem of maintaining the exchange rates. In fact, exclusive of Yen-bloc areas, the balance was against this country by over 375 million yen. For this reason restriction has been placed on exports of some articles to Yen-bloc countries.. At the same time efforts were made to increase exports to other countries.

This increase in exports to Yen-bloc countries amounted to slightly below 50 per cent, while the exports to other countries showed a decrease of over 36 per cent. Textiles accounted for more than half of the total decrease.

A brief summary of Japan's foreign trade is shown below:

(1) Monthly Return of Foreign Trade, Department of Finance.

FOREIGN TRADE OF JAPAN DURING 1938

(in 1,000 Yen)

EXPORTS

(+ increase; — decrease)	(compared with 1937)	
Japan Proper & Karafuto	2,689,677	-485,741
Chosen	169,067	+55,968
Taiwan	36,350	+6,434
South Seas	1,676	+1,288
Total	2,896,770	-422,051

IMPORTS

Japan Proper & Karafuto	2,663,337	-1,119,840
Chosen	132,730	+6,678
Taiwan	38,709	-5,520
South Seas	1,444	+176
Total	2,836,220	-1,118,506

(Taken from Monthly Return of Foreign Trade—Dept. of Finance)

While the exports in 1938 were definitely below those of the year before, yet it is interesting to note that both November and December showed an increase from Japan Proper over the corresponding months in 1937. This increase is carrying over into 1939 and may be taken as an encouraging indication.

GENERAL NATURE OF JAPAN'S FOREIGN TRADE

With the exception of raw silk, Japan's principal exports are dependent upon imports of raw materials. For example, 99.9% of the raw cotton for her cotton spinning and weaving industry comes from abroad. Therefore the problem was how to cut down imports without cutting the throat of export industries and making the necessary importation of war time materials impossible. This was attempted by a linking system. Imports of materials were permitted only when such materials were to be used for manufacturing export goods. Raw cotton was linked to

cotton yarn and cloth; wood pulp to rayon yarn and textiles; raw wool to woollen yarn, textiles, and knit goods; gutta percha to rubber; etc.

It was difficult, however, to make such control watertight, as the temptation to sell for domestic consumption at advanced prices was great. Besides, the making of certain articles is dependent upon the securing not of one or two kinds of raw materials but of many. Nevertheless it is evident by the results that the general control system is becoming effective. Cotton is the best example of this. In 1938 exports of cotton goods totaled ¥528,490,000 while imports of raw cotton and cotton goods were held down to ¥437,578,000, a favorable balance of ¥90,912,000. This forms a striking contrast to the unfavorable balance of 78 million yen in 1937 and 206 million yen in 1936. Just how much of this gain in balance was due to the link system is difficult to determine, but certainly a large part was.

Another step in this general encouragement of the import-export system is a revolving fund of 300 million yen established from the specie reserve of the Bank of Japan to be used for import of raw materials. Furthermore the government has undertaken to compensate banks for an amount up to 80% of the loss which they may suffer in extending credit to exporters.

What has been termed "amazing progress" has been made in 1938 in the development of substitutes. A "bright future" is promised for this activity which is being encouraged through the granting of subsidies to inventors of valuable substitutes by the Commerce and Industry Ministry. The largest production value in 1938 was 28 million yen for celluloid as a substitute for metal and other purposes. Seventeen million yen's worth of carbo-lic acid resin was produced for electric apparatus, metal and paint. No doubt the production of substitutes will be intensified for the purpose of helping in the self-sufficiency policy.

In this connection it should be mentioned that Japan entered the year 1938 with heavy inventories on hand of many kinds of materials.

These provisions and many others together with the general restriction on consumption and on imports of "unnecessary and non-urgent" goods deserve the credit of enabling the country to carry successfully on through a difficult year.

JAPAN'S TRADE NEIGHBORS

The following table will show briefly something of the general trend of Japan's trade and what should, perhaps, influence her "hands across the sea" policy of the future:

Percentages

	Exports		Imports	
	1938	1937	1938	1937
Asia	61.9	51.9	38.0	34.8
Europe	9.6	11.0	14.7	13.0
North America	16.3	21.6	37.4	35.3
Central & South America	3.4	4.9	3.6	4.9
Africa	5.0	7.4	2.3	5.9
Oceania	3.8	3.2	4.0	6.1
Total	100.0	100.0	100.0	100.0

Raw silk has been for decades a significant item in Japan's exports, especially as the production of this article does not necessitate corresponding imports of any kind. Besides, in 1938 it constituted nearly one fourth of all of Japan's exports to countries outside the Yen-bloc. It is interesting in this connection to note that in this year the United States, Great Britain, France and Australia took over 97% of the total exports of this article, while Italy and Germany bought less than 1%. Japanese silk circles feared early in the year that the progress of the China incident would discourage American consumption of silk, but on the contrary in 1938 that country

bought from Japan thirteen thousand bales more than in 1937.

THE EXCHANGE RATE

The rate of exchange between currencies must ultimately depend upon international settlements. Japan's import trade balance, less the net invisible receipts such as marine insurance premiums, etc., would have to be paid for by the shipment of gold, since it is surmised that the 300 million yen of foreign exchange funds has not been drawn upon. This brings up not only the question of gold shipments but also the equally uncertain one of gold production. Finance Minister Ikeda is quoted as saying, "Increased production of gold is absolutely necessary for settlement of international accounts. Japan shipped ¥860,000,000 worth of gold abroad in 1937, but this year's (1938) amount is considerably less. A fairly large amount, nevertheless, is being shipped out of the country." This statement is delightfully general and no statistics on this subject are made public at present. However, it is certain that the production in the Japanese Empire of this much-needed metal has increased remarkably during the last few years. It grew from ¥26,840,000 in 1931 to ¥139,000,000 in 1936. The Japan Year Book 1938-9 set as the goal for 1937 one hundred ninety two million yen and two hundred and forty million as a goal for 1938. A fairly authoritative estimate as to the amount actually produced in 1937 was 150 million yen. Basing one's guess on the average increase for the five years from 1931 to 1936 we would arrive at 184 million yen for 1938. Besides the production of new gold a considerable, but unknown, amount of old gold within the country has been made available for governmental use. Also the consumption of gold was severely restricted throughout 1938.

Whatever the means may have been Japan has been able to maintain her control over the rate of exchange and hold it steadily, within the country, to the pegged

sterling rate of 1 shilling 2 pence. The fluctuation with other currencies has been due to the fluctuation between those currencies and sterling. This has been a somewhat unexpected satisfaction to some of Japan's friends.

WHOLESALE PRICES

Wholesale prices at the end of 1937 were nearly where they were in the middle of that year, but at the beginning of 1938 they began an advancing tendency, which continued until July. This was caused by the shortage of supplies both in essential and non-essential commodities due to restrictions on imports and increased requirements for national defence. After July the official price control began to be effective and the advance was not so evident. It is expected that the control will show more and more results as it is applied to a wider range of commodities.

GENERAL INDEX OF WHOLESALE PRICES

(Dec. 10, 1931 = 100)

1934 (average)	147.5
1935 "	149.6
1936 "	155.3
1937 "	190.0
1938 Monthly:	
Jan.	193.9
March	199.4
May	204.7
July	217.3
Sept.	213.8
Nov.	216.4
Dec.	217.8

RETAIL PRICES

Retail prices have shown in general the same tendency as wholesale prices. However, because of the sharp rise in certain uncontrolled commodities, especially cereals and food-stuffs, the advance has been greater. The year

1938 showed a general average 14.6% higher than that of 1937. There was a steady increase throughout the year, December being 16.1% higher than the same month a year before.

INDEX OF RETAIL PRICES

(Nov. 1931 = 100)

1934 (average)	114.2
1935 "	116.4
1936 "	122.3
1937 "	133.9
1938 "	153.4
1938 Monthly:	
Jan.	141.8
March	148.0
May	151.8
July	153.1
Sept.	156.9
Nov.	161.1
Dec.	162.7

These prices have a special interest because they are so closely connected with the cost of living, a thing about which we are all concerned. To "old timers" in Japan it would be of interest to note that the general average of retail prices in Tokyo in 1938 was 91% higher than in July, 1914, while in December 1938 they were 112% higher than just before the beginning of the Great War.

THE COST OF LIVING

The cost of living both for the working class and salaried men has shown a steady rise for the last several years. Based on July, 1914, just before the Great War, we find the following averages for all items: 1936—185, 1937—193, 1938—207. The year 1938 closed with the general cost of living 112% higher than in July 1914. Taking July 1937, the first month of the China incident, as a starting point, we find that in December 1937 the index figure was 103 for working men and 102.9 for salaried men. By January

1938 the two figures had risen to 104.4 and 104.2 respectively. From January to August the advance showed a monthly average of about one and a quarter point for both classes of people. In December 1938 the figure stood at 113.4 for the working class and 112.6 for salaried men. It is a pleasure however, to note that since August this advance has been practically checked, and it is hoped by some that the control system is now working so well that there will be little or no further advance. On the other hand there is an unofficial fear that because of shortage of supplies and higher wages this hope may not be realized. The bright spot in the whole picture is the plentifulness of food.

During the last year and a half expenses rose in all lines, but the most noticeable was the rise in clothing which increased 30.4%. Light and fuel expense went up 25.2%, food and beverage cost advanced 8.8%, while housing cost showed the slight increase of less than one per cent.

There are some good authorities who contend that the real cost of living has advanced much more than the index figures indicate. This opinion is held because of the depreciation in quality of many kinds of goods and also the reduction of quantity per nominal unit in others.

THEATRE PATRONS INCREASE

In spite of this general advance in the cost of living and the government effort to discourage "levity and reckless living", it seems, by a survey made by the Metropolitan Police Board of one of the largest cities in Japan, that the people's expenditure on light entertainment is greater than ever. The number of movie theatre patrons during the first eleven months of 1938 showed an increase of about 40% over the corresponding period of 1937; while stage plays, which had been declining in popularity, drew almost 10% more persons than the year before. Other theatricals and musical events increased more

than 30% over 1937, while athletic events were favored by fewer attendants than before. Munitions prosperity is given the credit for these increases. Probably the same reason could be given for the reported increase in patronage of geisha houses during 1938.

INDUSTRIAL PRODUCTION

Japan's industrial production had been making a noticeable increase for many years. Using 1927 as a basis we find that in nine years there was a gain of 78.5%. The advance was more rapid during the latter part of the period than during the former. This gain continued on into 1937 and in June of that year stood 106.8% above 1927.

When the country began to adjust itself to the emergency this tendency was changed. In 1938 because of the restriction of import, production, and consumption of materials for civil use, the production of peace-time industries suffered a noticeable decline. However armament industries were pushed to full capacity and the output continued to expand. Even though the munitions factories and related industries worked day and night they were unable to fill the orders in hand. Their strenuous efforts to extend their productive capacity were hindered because of the difficulty in securing materials for construction.

The expansion of industrial production was a most vital problem during 1938. The Bank of Japan acting under the Funds Adjustment Law, gave preference to munitions and export industries. Total capitalization during 1938 was 3,940 million yen which was an increase of 300 million yen over 1937. Of this amount mining, metal, machinery and chemical industries had a combined share of 65%, while in 1937 their share was 53% and in 1936 only 26%.

Capital investments in war-time industries increased over 16% while the remaining peace-time industries dropped by some 66%. New projects for the mining in-

dustry showed the remarkable expansion of over 140%.

The total value of the production in manufacturing industries in 1938 was estimated at 19,000 million yen which was 2,000 million yen more than in 1937 and over 10,500 million yen, or 125%, more than in 1929.

As for the iron and steel industry, both the government and industrialists made every effort possible to increase output, but it was difficult since the shortage in pig iron, scrap iron, and iron ore made it impossible for the existing plants to operate at full capacity, some of the works operating at only about 60% of their capacity for parts of the year. Copper production was less than half the consumption. These facts make it easy to understand why the government needed to exercise control over the distribution and consumption of steel materials, copper, etc.

Taking a general view of industrial production we find the following:

VOLUME INDEX OF INDUSTRIAL PRODUCTION			
(Monthly Average, 1931-33 = 100 Seasonally adjusted)			
General Index	Consumers' Goods	Producers' Goods	
1931.....	91.2	95.1	87.2
1933.....	111.9	107.3	116.6
1935.....	139.3	125.0	153.1
1937.....	167.3	136.5	197.9
1938 (Monthly)			
Jan.	168.3	133.2	203.2
Mch.	172.8	130.0	215.2
May	172.8	124.0	221.2
July	174.0	126.4	221.3
Sept.	181.5	131.3	231.3
Oct.	174.5	125.6	222.9

The advance in the production of consumers' goods lags behind that of producers' goods both before the China incident and since the beginning of 1938. This bears out what was said above regarding the boosting of

one general kind of production. That this effort is succeeding seems evident. But the slow progress that the general index is making is not altogether encouraging. It should be noted however that since June 1937 the figures for iron, steel, and machinery have not been reported. Undoubtedly if these figures had been included the advance would have been very much greater.

A close scrutiny of more detailed figures along this line shows that the condition in the cotton, silk, rayon, and woolen textiles is anything but encouraging. This, of course, is due to the general policy of the government in restricting imports except for war-time materials and for export. One example will serve to illustrate the tendency.

Up to 1937 rayon production and exports kept increasing year by year until for the last few years Japan stood at the top in this industry. However, the production of rayon yarn in Japan during 1938 was 40% below that of the year before. This sudden change came at the outbreak of the China incident when the import of pulp was restricted and production consequently curtailed.

On the other hand the staple fibre industry has experienced a fairly active year due to the fact that the use of this article as a substitute for wool has been required by the government. This shifting of emphasis from certain industries has necessitated serious adjustments along various lines.

THE LABOR SITUATION

In January 1938 a Ministry of Welfare was established, the first act of which was the nationalization of employment offices which were placed under direct government management in order to realize the "proper placement" of labor. This law also provided for free vocational guidance and instruction. The official control of raw materials severely affected certain small industries and caused a good deal of unemployment along special lines.

According to a report of the Commerce and Industry Ministry there were between June 23, 1938 and November 30, 1938 nearly ninety thousand small and medium businesses and industries seriously affected by the materials mobilization. The number of employees thrown out of work amounted to 286,302 in all Japan. A rather small proportion of these seem to have shifted permanently to other vocations. In spite of the strenuous persuasion on the part of the government an extremely small number of shop owners and workers returned to the farm. The government established bureaus to give advice and training in regard to the conversion of enterprises made necessary by the war-time conditions. Training was provided for ammunition hand work, drawing and tracing, machining, office work, and so on.

The government adopted a shift system in heavy industries in order to expand production and maintain the workers' health by limiting working hours. One of the ideas in this measure was to absorb at least a part of the unemployment from peace-time industries. Another measure of the government provided for the registration of workers and school graduates engaging in important trades. This registration of vocational abilities is chiefly applied to the heavy mining, and chemical industries and provides for the replacement of skilled labor. Ever since the China incident began the shortage of skilled labor has been severely felt.

FACTORY EMPLOYMENT

Source: Bank of Japan (Monthly Average, 1926 = 100)

	Total	Male	Female
1935.....	99.9	108.6	91.4
1936.....	105.5	117.8	93.4
1937.....	117.3	134.3	100.6
1938 (Monthly:)			
Jan.	122.9	146.2	99.8
Mch.	125.0	150.9	99.2

May	.... 129.8	156.8	102.9
July	.... 129.9	159.5	100.2
Sept.	.... 131.1	163.4	98.7
Oct.	.... 131.9	165.6	98.1

It may be of interest to note that by December 1937 the number of males employed in factories had increased 45 per cent over the number in 1936 while the increase in the number of females in the same period was only 1.4 per cent. In fact, the employment of females in factories since the beginning of the China incident has varied less than 5 per cent. On the other hand the male employment, based on 1926, has gone up steadily from 139.2 in September 1937 to 163.4 in September 1938, an increase of over 17%.

This difference between the increase of male and female employees is undoubtedly due to the shifting from the "light" to the "heavy" industries.

An examination of more detailed statistics shows that in such industries as silk-reeling, spinning, weaving, dyeing, braiding and knitting, paper, printing and book binding, timbering and wood-work, etc. there has been a very noticeable decrease. These, of course, are the "peace-time" industries. Turning to the "war-time" industries we find the following:

<i>Industry</i>	<i>Sept. 1937</i>	<i>Aug. 1938</i>	<i>Increase</i>
Machinery	299.2	440.9	141.7
Shipbuilding	197.0	237.3	40.3
Vehicles	136.7	168.7	32.0
Tools and Instruments....	219.7	289.0	69.3
Metal Work	176.4	207.2	30.8
Medicine	166.5	189.7	23.2
Artificial Fertilizer	141.0	161.0	20.0
Mining	82.3	93.6	11.3

This means a general average in the number of employees in these eight "war-time" industries of over 26% in eleven months.

UNEMPLOYMENT

Looking at the other side of the picture—that of unemployment—we find the ratio of the jobless to the population concerned decreasing. In 1934 3.96% of the salary earners were out of employment. This percentage gradually decreased until in June, just before the China incident, the figure stood at 3.49%. After that date the proportion dropped rapidly. In March 1938 it was 3.1%. The reduction of unemployment among day laborers is much more marked. In this class the percentage of jobless decreased from 10.35% in 1934 to 7.91% in June and to 6.9% in March 1938.

WAGES

Regarding the question of remuneration for wage earners, we find an all around improvement. For two or three years before the incident the wage rates had decreased for both female and male. Since then, however, as will be seen by the table below, the wage rates and the actual earnings have increased:

(Monthly Average, 1926 = 100)

	Wage Rates Actual Earnings		Wage Rates Actual Earnings	
	Male		Female	
1936	81.6	94.2	76.1	66.5
1937 Monthly:				
Sept.	83.6	79.5	78.3	71.7
Nov.	83.8	100.6	76.6	72.9
1938				
Jan.	84.6	100.2	79.1	72.0
Mch.	85.0	102.9	79.6	74.0
May	85.3	102.2	79.5	73.2
July	86.6	101.6	80.8	74.5
Sept.	87.4	103.6	81.3	75.5

This general increase is more noticeable in actual earnings than in wage rates and is greater for male than for female employees. We find that there is a great difference in the rate of increase in actual earnings in the

different industries ranging from less than one point in shipbuilding to nearly 20 points in mining. This is due to the increase in the amount of overtime work.

There are rumors floating about regarding the fabulous wages that laborers may demand at present. These are probably based on a few isolated cases such as that of a limited number in certain heavy industries or the waterfront laborers at the ports. The number of this latter class of workmen at Kobe was reduced about 50% during 1938. This means not only that the general average of wages for these men has increased by from 25% to 40% during the year but it also means that at certain rush times wages far above the general average are paid in an attempt to avoid delay in the sailing of ships. It is encouraging, however, to note that during the period under review—say, from 1936 to Oct. 1938—the general advance in wage earnings (17.3%) a little more than kept pace with the increase in the cost of living (14%).

FINANCE

The Government during 1938 issued obligations of all kinds amounting to 4,330 million yen. Of these, 650 million yen were taken by the Finance Department and were financed by the increase in Post Office savings deposits. The remainder, 3,680 million yen, were purchased by the Bank of Japan and mostly resold. Roughly speaking 50% were resold to banks, trust companies, insurance firms, security dealers, individuals, etc., while about 11% were sold through the post office windows throughout the Empire.

Such a remarkable absorption of bonds would have been impossible had it not been for the tremendous increase in savings of the people, which amounted to 5,328 million yen. Although this figure did not reach the goal of 8,000 million yen, (increased to 10,000 million for 1939), yet it makes a striking contrast in comparison with 3,809 million yen in 1937 and 2,996 million yen in 1936. This unusual advance in the savings was undoubtedly inspired

by the general feeling of patriotism throughout the country together with an equally earnest urging from the government.

The Bank of Japan closed the year 1938 with Government bond holdings amounting to 1,841 million yen (an increase of 1,012 million yen over 1936) and notes in circulation of 2,755 million yen (an increase of 889 million yen over 1936). These figures have caused an editorial writer of the *Oriental Economist* to comment on a "mild inflationary movement which has been under way in Japan since the China incident." However, he admits that when considered in connection with a 10% decline in world prices this inflation is of "appreciable proportions."

Generally speaking the money market was easy during the year, and the rate of interest steady.

RURAL CONDITIONS

The war affected the rural people in many ways. The recruiting of the young men for the front and for industry took away a considerable proportion of the producing population. Besides, there was a shortage of horses and cows on the farms due to the fact that many of these animals were used for war purposes. However production was not seriously impaired as before the war there was an over supply of farm labor and since the war more women have worked in the field.

Because of the rural situation the government made special efforts to aid in the promotion of joint farming, utilization and improvement of mechanical appliances, and the centralization of silkworm feeding.

The shortage of laborers varied in different sections of the country as the proportion of men called away varied, depending on the proximity of new wartime industries. Also reports from the provinces call attention to the difficulty in securing certain much needed articles such as machines, rubber boots, wooden boxes, nails, rubber hose, etc.

As for the actual production of rural products it is estimated by the Ministry of Agriculture & Forestry that the total value in 1938, excluding the forestry and fishing industries, was 3,754 million yen, or an increase of 2.7% over the year before.

The production of rice in 1938 was just about one million *koku* (1.5%) below that of the previous year. However, in 1937 there was a bumper crop of some 8% above the average of the preceding five year period. As the price of rice is controlled by the government there is not much variation during a year. Yet the general average price has been advancing for the last few years, as will be seen below:

1935	¥31.24 per <i>koku</i>
1936	32.63 " "
1937	33.99 " "
1938	35.82 " "

The price of raw silk, another of Japan's chief products, was unusually steady during 1938 but generally lower than in the previous few years. During the last three months of the year, however, there was a marked advance, which has continued into 1939. The general average for the whole of 1938 was ¥750.00 as against ¥831.00 for 1937, a drop of about 9.7%.

It is reported that the general income of rural families has advanced since the beginning of the war as in many cases this income is supplemented by wages from the neighboring heavy industries. On the other hand, savings have been greater. Severe restrictions have been enforced in such things as "*sake*," the quality of foods used, wedding ceremonies, funeral services, etc. On the whole the general standard of living of the rural people, as well as of the Japanese in general, has been lowered.

Conscription has rendered shortage of hands in offices. Statistics are late and difficult to obtain. Moreover without wearisome definitions and minute explanations even summaries are misleading.

While hard times have cut popular support for a few private institutions, in others widened interest and quickened support were noted. The formation of the Welfare Ministry was still too recent to show how great a sifting out of private agencies will be undertaken. Generally speaking, however, intensified appreciation of able, worthy effort has been felt on the part of social workers from both religious and secular sources.

NATIONAL SOCIAL LEGISLATION

The law for the protection of lone mothers with children (*Boshi Hogo Ho*) was passed in the spring of 1937 and made effective from January 1938. During 1938 it actually brought relief where the father was dead or totally disabled. It provides fifty sen a day for a mother with one child, and an additional twenty-five sen for each child after the first. In Tokyo, because of the high cost of necessities, thirty-five sen is allowed for each child.

In the Home Department it had been roughly estimated that 95,524 persons were in need of the benefit this law provides. At present reports from but half the prefectures have been tabulated. These cover the months of January through September, during which time 59,000 persons had been helped.

The Employment Offices throughout the country were made, on July 31st, a work of the national government. There are about 1,000 such offices. Transfers to any part of the country where there is dearth of labor should be an outstanding advantage of making this service national. Shortage of workers, however, was the problem of 1938. Consequently to date the significance of this advantage is theoretical only.

NATIONAL EMPLOYMENT UNDERTAKINGS

This national employment system includes vocational guidance which in turn includes re-education for men crippled in war or industry, and for craftsmen whose industries are made impossible by war conditions. On a national scale such education can be more efficiently provided than would be possible by prefectures.

One further encouragement to those jostled about by the exigencies of wartime industry is the availability of government loans at low interest rates. Thus men who have had to make sweeping changes in plant and machinery or tools could reestablish themselves. Tokyo Prefecture granted four hundred thousand yen for laboratory buildings and cooperative workshops. The people in greatest need were men who have been workers in copper, brass, nickel, bronze, precious metals, or the tin-smiths, the makers of trinkets, hidefinishing men, and metallic decorators.

Employment bureaus, like the 1,061 pawn-shops under the national government, will no longer be listed or treated as social work. Bringing these within the national government system has put them in an altogether different category.

HEALTH INSURANCE

The Health Insurance Act (*Kokumin Kenko Hoken Ho*) is still being studied and tried, to make it fit the needs of the people. The government is subsidizing groups organized by trades allowing them a large amount at first, then gradually decreasing this instalment subsidy as the local association becomes established. Health insurance systems already effective in Japan included factory, mine, and transportation workers, and farmers, and small industrialists. The Japan Advertiser on November tenth printed the following:

"The Insurance Board of the Welfare Ministry has

drafted plans for operation in 1940 of a health insurance system for salaried men and another for seamen, estimated to effect directly about 870,000 men. . . .

"An appropriation of Yen 600,000 from the budget of the next fiscal year is being sought by the board to cover expenditures required to launch the project for salaried employees, the annual cost of whose insurance is estimated at Yen 1,900,000. A preliminary outlay of another Yen 200,000 is demanded for the seaman's insurance program.

"... the insurance of employees will be applied to 50,000 firms and stores. . . . employing more than five persons and will affect 750,000 men receiving monthly salaries of less than Yen 100. Including members of their families, a total of more than 3,000,000 will benefit from the insurance.

"The insurance for seamen will apply to 120,000 working on ships, motorboats, schooners and fishing boats. It is designed to stabilize their welfare following retirement as well as their health during employment. . . ."

Another regulation (*Shoten Ho*) dictates holidays and closing hours for workers in shops and stores. This became effective throughout Japan in July. It provides that shops shall close at ten P.M., with the exception of those in Asakusa in Tokyo, where shops close at eleven. In stores employing over fifty persons children under sixteen may not be on duty more than eleven hours.

In October a stiffening of the regulations for the work and life of ragpickers to make this field more unpopular was effected. It is still early to find results that are significant.

THE SOCIAL WELFARE LAW

The Social Welfare Law (*Shakai Jigyo Ho*), enacted in the spring of 1938, became operative in July. The management and upkeep of private social work had been growing increasingly difficult due to low interest rates, decreases

in gifts, and the rising cost of living, it was said. From the economic point of view private social works have had no solid financial basis. This law is designed to guard and stabilize social projects. A rough outline follows:

1. The law is applicable to both public and private social works; it includes foundations.

2. The law provides protection and aid for social works.

(a) The Social Ministry can give subsidies within its budget. ¥200,000 was the budget for 1938. It plans to increase this to ¥500,000 for 1939, then double that amount making it one million yen from 1940.

(b) Lands and buildings used for social works may be exempt from taxes, except in cases where these are rented.

3. The law supervises social works.

(a) An institution shall send notice of the opening or closing of a work.

(b) The governor is empowered to examine social works if it is necessary.

(c) The governor can order an institution to improve its buildings and equipment if this is necessary for the well-being of those served therein. In case such an order be neglected the governor shall prohibit or limit the use of the plant in question.

(d) The minister concerned is empowered to forbid or limit the work of a social work director who is not law-abiding or who is guilty of injustice.

(e) While hitherto police supervision was sufficient for a campaign for gift raising, now permission from the governor of the province in which the work is located must be obtained. In case solicitations are to be made in two or more prefectures permission from the minister concerned must be secured. Results must be reported in detail.

4. In case of special local necessity the minister concerned after hearing the judgment of the Central Social

Works Executive (*Chuo Shakai Jigyo In Kai*) shall order a prefecture or province to establish work to meet the need. Further the governor is empowered to ask a suitable institution to admit those in need of protection. Without recognized reason the institution may not refuse such an order.

5. The *Chuo Shakai Jigyo In Kai* shall make all deliberations and investigations of important matters in the field of social work. In the provinces local executives may be set up to assist the central executive.

FOUNDATIONS AND THEIR WORK

At the time of the celebration of the wedding of the present Emperor, January 26th, 1924, the late Emperor Taisho made a personal donation of one million yen to be used for helping social works. The premier of that time, Viscount Kiyoura, established the foundation under the name *Kei Fuku Kai* and this was made a juridical person on February 11th that year. On the same day Mr. Jiro Harada proposed to add to the foundation during the succeeding twenty years three million yen. The *Kei Fuku Kai* funds are designated to help private social works.

This example of the Emperor awakened in the hearts of many subjects a desire to build up vast funds for the benefit of their country. Mr. Jiro Harada at the age of thirty-four left his work as a banker and in poor health joined his invalid father in the country. He lived on the bare necessities of life and told no one of his growing fortune until shortly before his death. He then arranged for the *Harada Seki Zen Kai* to be established. Now, though but a small part of the interest from the foundation goes into social work, still this amounts to thousands of yen, and is assigned year by year to carefully selected institutions serving the handicapped and underprivileged.

THE MITSUI FOUNDATION

The report of the Mitsui Foundation (*Mitsui Ho-on*

Kai) suggests how wide a field of social works are subsidized and encouraged by these foundations. In Tokyo during 1938 the *Mitsui Ho-on Kai* helped twenty-three institutions with special undertakings to the extent of ¥501,300 and sixty-three institutions with their running expenses to the amount of ¥60,500. In other cities it helped forty-six institutions with special undertakings to the extent of ¥98,000, and one hundred seven with running expenses to the amount of ¥28,500.

Other items from the *Mitsui Ho-on Kai* report follow:

1. Social Work Research Laboratory (*Shakai Jigyo Kenkyu Jo*). Since 1934 the Mitsui Foundation has contributed to this laboratory which is operated by the Central Social Works Association (*Chuo Shakai Jigyo Kyokai*).

2. The Royal Gift Foundation (*Sai Sei Kai*).

This brings medical aid to the poor by establishing dispensaries where means of medical care are imperfect. Yen 32,000 was given toward opening centers in Adachi Ward of Tokyo, in Osaka, and in Beppu.

3. Central Welfare Institute for the Blind (*Chuo Mojin Fukushi Kyokai*).

To this was made a contribution for the Tokyo Light-house (*Tokyo Mojin Kaikan*) which is a memorial to Helen Keller.

4. Relief Work for the Unemployed (*Tokyo Fuka Shitsugyo Rodosha Kyusai Shisetsu*). For this ¥15,000 went to help three lodging houses.

5. Salvation Army Hospital for Tubercular Patients.

The Nakano Sanatorium has two hundred and five beds, but to increase capacity a new hospital in Kiyose Mura is going up. Toward this the *Mitsui Ho-on Kai* contributed ¥25,000 in 1938 in addition to its gift for 1937.

6. Institute for Research in Chemical Cure and the Attached Hospital (*Kagaku Ryoho Kenkyu Jo to Fuzoku Byoin*).

The foundation assigned ¥90,000 for the building which

will be put up at Ichikawa Kono Dai. It has eighty eight beds; its object is the cure of tuberculosis.

7. Medical Work Federation (*Tokyo Kyuryo Jigyo Renraku Kai*).

For this the foundation gave 39,000 yen. To hospitals which provide suitable care persons in poverty can therefore be admitted without cost, or at bare cost.

8. Organization for the Guidance and Re-education of Persons Crippled in Industry or War (*Shitai Fujiyusha Ryoyo En Kensetsu Iin Kai*).

For this the foundation promised ¥100,000 of which half was paid during 1938.

9. Another work known as *Ai Iku Kenkyu Jo* was assigned ¥400,000, but due to increase in cost of building materials the amount was increased by 35,000 yen.

Besides these special projects the foundation has contributed to National Health Insurance and similar Co-operatives (*Kokumin Kenko Hoken Ryoji Kumiai*). Eleven organizations were helped to the extent of 4,250 yen.

In Judicial Protective work twenty institutions were helped with special expenses to the extent of ¥25,000; forty-six were helped with general expenses to the amount of ¥10,000.

The foundation has cooperated in the National Leper Hospitalization plan by a pledge of 2,092,375 to be paid during the years 1937 to 1939. Of this 799,329 yen was paid over during 1938.

OTHER AGENCIES

The Hattori Foundation (*Hattori Hoko Kai*), though much smaller than the *Mitsui Ho-on Kai* subsidized two hundred thirty-three works to the amount of ¥205,319. In spite of the popular tendency in times of emergency to forget the needs of established works that are carrying abnormally heavy responsibilities the *Hattori Hoko Kai* resolutely held to its plan of normal years.

The *Osato Ikusei Kai* concentrates on work for prim-

ary school children. Through ninety-five regular and four special schools it served lunches to 4,300 children each school day. Its last annual report announced that 1,006, 739 lunches were provided during the year. Scholarships ranging from thirty to sixty yen a month for a three year period of study in agricultural or industrial schools are granted to selected children. By 1938 twenty-eight graduates and ninety scholarship students were enrolled. Girls were first included from 1938.

Besides these noted there are many other foundations, some with headquarters in Osaka and Nagoya.

During the year one new foundation was formed for the protection of the families of soldiers. This is called the *Gunjin Engo Kai*. It was initiated by an Imperial grant of one million yen. Other amounts have been added making the total foundation one hundred million yen. Support from this to those eligible to be helped will go through the channels of the civil government. Application may be made through the local men of the bloc system or directly to the ward office.

NARCOTIC RELIEF WORK

The latest report of the organization for relief of victims of narcotics (*Mayaku Chudoku Sha Kyogo Kai*) shows that 155 persons were treated during the year. In contrast to the previous year the number of Japanese greatly exceeded the number of Koreans.

	Japanese	Koreans
1937	47	86
1938	103	50

Working on the Manchurian Railway far from doctors Japanese suffering beyond endurance have learned from Chinese how to deaden pain by the use of narcotic injection.

On June 25th the *Mayaku Chudoku Sha Kyogo Kai* dedicated its new building known as Shinsei Ryo.

Photographs showing victims entering the hospital

compared with later pictures of the same individuals reveal transformations in patients almost unimaginable. One woman from a good home over a period of twenty years had used drugs amounting to 19,200 yen. Upon admission she was a veritable hag; after treatment a woman of fine and noble mien.

CHRISTIAN SOCIAL ACTIVITIES

Though the number of institutions doing Christian social work has not changed noticeably—out of 3,266 private works 150 are listed as Christian—still more significant than these figures is the fact that men chosen for places of responsibility in secular works are preferably men of Christian character. Conspicuous in official ceremonies for honoring social works during the last year were men known to be Christians of long standing. Though not glaringly published the innate tendency in Japan for recognizing and cherishing true worth and lasting values has not been cut off in the present dark situation.

THROUGH THE NATIONAL CHRISTIAN COUNCIL

In March members of the Social Department of the National Christian Council met and planned a course of lectures for leaders in social work; they began investigation as to how to assist in promoting Christian work among nurses, they decided to intensify efforts for temperance; they arranged to study the situation as regards venereal diseases.

From June first to third they successfully carried out a course of lectures at Aoyama Gakuin. From throughout Japan one hundred and fifty recommended members representing all denominations and many institutions assembled for study. They gained understanding of the social task, and stimulus for improved work.

On September first in cooperation with the National Temperance Union the committee worked for a “no-sake-

day" throughout Japan. It invited all the Churches to cooperate for World Temperance Day on October 6th, and also secured from the *Kingdom of God Newspaper* a special issue on temperance. It further sent a letter to the mayor of Tokyo urging that *sake* should not be served in ward or other official meetings.

WORK DONE IN CHINA

Besides the work of the Social Department, through other channels, the National Christian Council has established a rest house in Tientsin. The report of the work there covers the period of October '37 to August '38. During that time tea for 147,427 persons, 83,993 baths, and 46,871 hair-cuts brought comfort to soldiers.

A Moving Rest House supplied magazines, newspapers, victrolas and tea to men at the front.

The Peking Dispensary (*Pekin Iryo Settlement*) was begun on land worth ten thousand yen presented by a Chinese of beautiful magnanimity. Dr. Ikenaga, a woman eye specialist, got to China early in October. The Woman's Department worked to complete the fund of twelve and a half thousand yen necessary for the building and equipment besides five thousand yen as running expenses for the year.

At the time of the early summer floods the National Christian Council raised ¥1,397.23 for relief. Of this they sent one thousand to Kobe where distress was greatest.

RELIEF AND REFORM

The American Mission to Lepers in Japan distributed the interesting story of the celebration in 1938 of the twenty-fifth anniversary of the Pete banks, through which a second million dollars for lepers throughout the world is being raised.

It is the confident hope and plan in Japan that all lepers may have the advantages of hospital protection not later than 1948.

The National Purity Movement and the Woman's Temperance Union have worked intensely during this perilous time. Simultaneously the Welfare Ministry has studied the advisability of eugenic regulations and drafted an eugenic marriage law for presentation to the Diet. The leading dailies carried large headlines bringing definitely to the minds of the people the need for purity. Christian men and women who for years have fought for this cannot but rejoice that so vital a problem is at last gaining due consideration.

The Woman's Christian Temperance Union held its forty-seventh convention in Nagoya with 115 members present representing the 2,875 paid members in Japan. Among others they took up the problem of venereal disease. They asked Army and Navy officers to give each soldier a card with the following:

1. To control oneself and keep pure is not against the law of health for anyone.
2. If one has a venereal disease he should apply at once for medical care.
3. Those with communicable disease will be detained until safe.

The women sent two petitions to parliament and these were adopted. They arranged to put more effort into building up public opinion.

DR. KAGAWA'S PROJECTS

A recent summary of Kagawa's work lists the following:—

4 settlements	6 cooperatives
17 kindergartens	2 magazines
1 school	3 hospitals
19 churches	3 gospel schools
	1 experimental farm

Friends of Jesus (Christian lay order)

Kingdom of God Movement

Social Research Bureau

200 workers are employed in the various institutions. In 1912 Kagawa published his first book.

In November, 1938, the publication of his novel *Christ* marked the publication of his 124th book.

During 1938 Medical Cooperative work moved forward. There are now 100,000 members. The maternity building of the Nakano Hospital was completed in November. Nine hundred tsubo of land in Nishi Ogikubo, Tokyo, purchased during 1938 for ¥40,000 will be the site of a new hospital. Memberships were taken out rapidly bidding fair to warrant early building.

In Toyoshima, near Shikoku, Kagawa bought 70 acres of land for a plant to help cure and prevent tuberculosis. One building was put up during the year, two were rented and the work was begun.

The superintendent of the Musashino Rural Center was called into service which left the plan for work there temporarily dormant. The National Christian Council arranged for a share in the responsibility and results of the work when it can be resumed.

THE PILLAR OF CLOUD

The Kagawa Fellowship had set out to establish as a holding and consolidating body a juridical person (*Zaidan Hojin*) to stabilize Kagawa's various works. Friends in America and other countries joined in the effort to make the needed fund of five hundred thousand yen. Government permission to create this holding body was granted in June but the exigencies of the times made it unwise to push the project too fast. Yet, in celebration of Kagawa's Silver Wedding, May 27th, foreigners in Japan raised over two thousand eight hundred yen for this foundation. It was named the Pillar of Cloud Foundation (*Kumo-no-Hashira Zaidan Hojin*).

Kagawa first went to the slums in December of 1909. Friends eagerly hoped to complete the fund for the *Zaidan Hojin* in honor of the thirtieth anniversary.

Growing out of the study of cooperatives sponsored by the Kagawa Fellowship an experiment in cooperation was begun. What had been known as the Mito Service Co-operative was reorganized on cooperative principles and established at Ai Rin Dan, Nippori, Tokyo. Staple food-stuffs for foreign cooking and household articles are available there.

CONCLUSION

Looking over the year, while little that is factual or set up in statistical form is at hand, the general trend to intensify unity and supervision is evident in all government action. Nor could the purpose behind this be thought of as purely for control; the will for betterment of living conditions in the country is truly at the heart of all effort. On the part of the people quickened sympathies, alert understanding of each others needs, and the will to endure were apparent in their responses to suffering soldiers and neighbors, in their determination to be thoughtful, and in their silence while experiencing great deprivation. Restlessness yearning for rest, insecurity crying for security, the will to live in the face of death—these in the hearts of the people brought challenge to Christian faith and its works. Those works that without flare and excitement could meet steadily and confidently the problems that came to them wove abiding strength into the warp and woof of the nation. Nor did the challenge end with 1938.



Chapter VI

THE FAITH BY WHICH OUR CHURCH LIVES

Y. Chiba

The contribution of the Madras council to the world Christian activities, especially to the Japanese present religious situation is not small. The emphasis placed upon the faith "in God the Father of our Lord Jesus Christ" is well suited to the real religious needs of our country today.

At no time in the history of Japan have the people seemed to be more religiously minded than they are at present. We can see this plainly in semi-political and semi-religious phenomena occurring daily around the shrines of various sorts; but sad to say their conception of god or of gods is too vague and low to help the people toward a living faith and spiritual uplift. Man's real thirst after the unseen can never be satisfied with anything less than the God we know in Christ. "Our message is that God was in Christ reconciling the world unto Himself." This message is the real need of the day. Man cannot save himself.

We in Japan have heard from the immemorial past, about the source, or ultimate ground of all things, and have been taught to be one with this; but the absolute being without personality can never be the object of a living faith. We need the Lord who "so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life."

THEOLOGY AND EXPERIENCE

Of late, some of the Japanese Christian leaders have been trying to systematize a so-called Japanese Christian

theology. They identify Ameno Minaka Nushi no Kami with the Christian God; but the place given to Jesus Christ is quite unnatural. It is as we say in Japan, as though a bamboo were grafted onto a tree. "In Him alone is the full salvation which man needs." "God meeting us in Christ" must be the center of all theologies.

When so many people are making religion a matter of mere outward reverence, of ceremonies and rituals, the cry "Christ is revolutionary; He brings conversion, and regeneration" should be re-echoed strong and wide. There are many religions in Japan, but her greatest need is the faith that brings forth repentance, forgiveness, and new life. What we need is the new creation in Christ. A religion which has no power to reach the depth of the soul and make inner change in the personality is of no account.

Again much has been said of late in Japan to the effect that we should preach "the Word"; and by that is often meant to preach the theological or credal Christian truth in abstract form. Some are very proud in doing so, and take pleasure in denouncing others who preach experimental living and a personal Gospel: but alas! they have been preaching over the heads of the people, and they are now beginning to wonder why they are losing the sheep. What Japan needs is the preaching of the Word made flesh in Jesus the Lord. The Madras insistence upon the faith that claims not only recognition, but allegiance and loyalty is very significant in this bearing. The Christian faith is not toward mere truth in abstract form, but to the person, not to "the Other," but to the Father, to the Son. One can give full recognition to abstract truth, but complete allegiance and loyalty can be given only to a personal God and to the Lord, the Son of God.

THE CHURCH

The place of the Church, emphasized at Madras, as a

continuing agency of Christ's saving work in the world should not be overlooked. Under-emphasis of the fellowship of Christians as Christ's body is common in Japan; and this greatly weakens Christian work and influence. Christianity can never conquer the world without the Church. The call for stronger fellowship as the body of Christ and for aggressive work in witnessing to the message by works and by deeds is urgent. An increasing unification of the body of Christ is much needed. We must resolve to become more fully one in life and work. Only thus can we effectively declare the gospel of compassion and of the power of God, for "Christianity comes to the world both as a message and as a movement." A movement needs an organization and close fellowship. Not only so, without the nurture and discipline of the Church Christian life can never come to completion.

Lastly, when an intense form of nationalism, of a self-satisfied and self-assertive type, with blind contempt for other nations is sweeping all over the world, it is very important to warn the people not to fall into an aggressive narrow-minded nationalism, but to recognize the god-given talents of other nations; and to be sensitive and responsive to the higher voice and will of God, to whom alone man owes and must give absolute allegiance. In this connection let us remind ourselves of a clause in the Madras findings "Man is the child of God, made in His image." The dignity and intrinsic worth of man must not be sacrificed for any earthly purpose.

Chapter VII

THE UNFINISHED EVANGELISTIC TASK IN JAPAN

S. Hirono

It has been about eighty years since Protestant missionary work was first begun in Japan. According to recent statistics, there are now about two hundred sixteen thousand Protestant Christians in Japan belonging to the twenty six denominations affiliated under the National Christian Council. Even if we count all the other Christians found in the churches which have not joined the Council the total number of Protestant Christians in Japan will not be quite a quarter of a million. When we think of the population of seventy million in Japan proper alone, this figure is far too small; one Christian among every three hundred people, or a little over three in every one thousand. Moreover the population of Japan has been increasing in recent years by nearly one million per year. When we face this fact we cannot help but feel that Japan, as a whole, is still just one huge unevangelized area, and the church has yet before her the great task of evangelizing this mass of people.

THE CHURCH CENTERED IN CITIES

The Protestant work in Japan so far has been centered in the cities. According to the Christian Year Book, there are one thousand and fourteen churches in the cities and three hundred sixty three in the rural districts. There are many reasons for this; (a) The total population of the six largest cities, Tokyo, Osaka, Nagoya, Kyoto, Kobe and Yokohama, alone is about fifteen millions. It is quite natural to start work where the mass of people are at hand. (b) The large cities influence the

whole nation, especially in a small island country like Japan. So naturally Christianity should seek to make her voice heard first in the cities. (c) It is in the cities that most of the problems spring up. All these problems of the modern city life attract the attention of the Christian conscience, and the church tries to bring the Gospel to the suffering, struggling people. (d) City people are more progressive and free from restraint to come to the Church than are country people. Also they are more liberal in supporting the church. (e) Churches and missions have their head officers in cities for many reasons of advantage, and that tends to center the work there.

UNFINISHED TASK IN CITIES

Thus the church centered in the cities has contributed much to the national life, especially in the fields of education, social welfare service, purity movement, and in solving many problems of city life. This has made the standing of the Christian religion in Japan comparatively high.

But when it comes to the number of Christians found in the cities as active church members, they are too few indeed. By this time we ought to be able to find some big congregation in the cities but, so far as I know, we cannot find any with average attendance of over three hundred on Sundays. We must not overlook the evangelistic task in our cities.

(a) One of the most unreached groups of people is the industrial workers. The fact that there are so few churches in the down-town and factory sections, shows the situation. These workers do not have every Sunday free, daily working hours are not regular. Factory owners are indifferent or opposed to the Christian religion. Doors are not yet quite open to the Christian church. How can we approach them? Some years ago when the Kingdom of God Movement was on, special efforts were made to

bring the Gospel to the factories. United Evangelistic Campaigns will be one means by which the owners and workers in these factories may be awakened to their spiritual needs. Those who have a prejudice against one denomination often open doors to a united effort. A few Christians in a factory, if united in prayer and Bible study, will be the means for a wider influence among their fellow workers.

(b) There is a growing number of students found in the cities. The church in Japan has so far rather aimed at the intelligent classes, and there are many students who want to study the Bible or read Christian literature. But often they are opposed to the organized church, and so student Christians, who are earnest church members, are far too few. Among the many ways of bringing the Gospel to them, English Bible Classes by the foreign missionaries, student Y. M. and Y. W. C. A. work are the most effective evangelistic agencies. An occasional united campaign by outstanding Christian leaders would appeal to them and awaken their souls. An earnest Christian professor in the higher institutions can be a great power.

(c) There are other groups in the cities, as yet entirely unreached, such as prisoners, and girls in licensed quarters (although the Salvation Army and the W.C.T.U. are making an effort to reach the latter class). Among the Koreans and Chinese some work is being done by the native churches and missionaries but almost nothing by the Japanese church. The thousands coming and going from our large cities every day, are a great challenge to the Gospel.

RURAL REGIONS

If the cities are a challenge to the Gospel, the rural areas of Japan are more so when we consider them in the light of the Madras Conference report. This says: "In other areas, the number of missionaries is so small

as to leave vast tracts of country beyond all evangelistic efforts. This is true especially of Moslems lands such as Arabia, Iraq and Turkey and of the great Buddhist areas of Burma and Siam and the rural areas of Japan."

The rural population is about half of the whole population of Japan. There are over one thousand nine hundred rural towns of more than five thousand people which have no organized Church. And out of twelve thousand smaller villages only one hundred and twenty have a preaching place or Sunday School. Evangelistic efforts in the rural communities are no doubt more difficult, people are poorer, more conservative, slower in understanding, not so liberal in giving, widely scattered, and with poor means of transportation. But, on the other hand, rural people are more sincere and simple in character, robust and strong in body, and if Christianity gets rooted in the rural life and people they will make the strongest type of Christians.

The Gospel must be preached to the rural areas as well as in the cities. One of the most epoch-making efforts in evangelism is that of the rural Gospel schools which were started about ten years ago under the leadership of Dr. Kagawa, Mr. Sugiyama M.P., Mr. Kurihara and others in connection with the "Kingdom of God Movement." There were upwards of a hundred Gospel schools opened last year in different areas, and these schools have proven to be a very efficient means of bringing the Gospel to the rural districts. Altho the total number of students who studied in these schools was not more than seven hundred, according to the Christian Year book, nevertheless there will come some leaders for future evangelistic work in rural areas from these students. The spirit and training of a pioneer is very necessary for this work. Moreover the difference between the life in the country and in the city is so great that some special training is necessary for the rural workers. Foreign missionaries can contribute more, perhaps, in

evangelism in rural places than the cities. In this connection the contribution by Mr. Vories through Omi Brotherhood ought to be mentioned as a good example.

WIDER AREAS

There are wider areas beyond the seas, that is, the South Sea Islands, Manchukuo, and China. Evangelistic work is being done in these areas by the foreign missionaries but the Japanese church feels her responsibility too. The "South Sea Islands Evangelistic Band" (*Nanyō Dendō Dan*) is at work there and the "Far Eastern Evangelistic Band" (*Tōa Dendō Kai*) has started missionary work in Manchukuo. But with only small resources at their command they can not begin to meet the need and challenge of the present situation in the Far East.

CONCLUSION

We cannot help but feel keenly that our own country presents to us a great unfinished task. The field is great and the Christian forces are not strong enough for the task. We can only pray earnestly that a new zeal may seize, and burn in the hearts of the Christians, a zeal for winning souls! We pray that the present evangelistic efforts may bear abundant fruit that a great spiritual awakening may take place in the mass of people leading to repentance and faith in Christ! Now the National Evangelistic Campaign (*Zenkoku Kyōdō Dendō*) has just been started. Dr. Mott stated that Japan is the only country where united Evangelistic Campaigns have been launched successively for years. May the Lord bless this campaign and through it bring many souls to Christ!

God forbid that we should think the task finished so long as a soul is left unsaved,—much less under the present conditions.

Chapter VIII

SOME PRACTICAL QUESTIONS OF EVANGELISM

John C. Mann

A definition of evangelism that has gained much acceptance in recent years runs as follows: "To evangelize is so to present Jesus Christ in the power of the Holy Spirit that men shall come to put their trust in God through Him, to accept Him as their Saviour and to serve Him as their King in the fellowship of His church." That sets a high standard with which to gauge the achievements of the church up to the present time. Quite rightly we appreciate the fact that the religion that we profess is now officially recognized as one of the religions of Japan in spite of the fact that it claims the adherence of only one in some two hundred. It is clear that factors other than numbers must have been taken into consideration and that is a cause for thanksgiving. Yet, with that definition before us, our thanksgiving must be tempered with a sense of failure unless this small but highly organized church is conscious that it is called to be the instrument in God's hands for the conversion of the nation.

Again, we are able to claim that for every baptized Christian there are many (some would say as many as ten) who have been definitely influenced by Christian teaching, who recognize its standards as the highest and who follow its Leader at varying intervals; but, in this respect also, the definition prevents complacency. The diffusion of Christian teaching, the leavening of moral practice with the Christian standard and a winning of a measure of assent to the claims of Christ are, at best, but steps in the process of leading men into His fellowship which is the urgent purpose of evangelism.

It is sometimes suggested that the missionary is apt to

measure the success of work in other fields by counting heads, to the disparagement of results in Japan, or that quality should count for more than quantity. By every means entrusted to us let us aim at the highest quality of Christian life; but where the salvation of souls is at stake we dare not be indifferent to numbers. No doubt the Christian in Japan finds himself more at home in the small congregation that prevails than he would among the many hundreds that are cared for by some of the pastors in the "older" churches; but there is, surely, no limit to the number of such small congregations and their multiplication becomes an aim.

THE INITIATIVE WITH THE CHURCH

It is usual to divide progress in evangelism into three stages: in the first the mission initiates the work and is entirely responsible for it; in the second, which should be developed as soon as possible, mission and church share responsibility; and in the third, the church assumes full responsibility for the evangelization of her own people. A comparison with conditions in other fields reveals the rapid progress that has been made in Japan in the development of the indigenous church. The experience of the writer goes back to the time when there was a tacit division of responsibility as between church and mission. The pastor, true to his name, shepherded his Christian flock; the missionary ran a number of preaching-places with the help of catechists, or evangelists, who hoped some day to blossom into pastors. If things were happy between all the parties concerned it was not impossible for the preaching-place to become the seed-bed from which the young plants were transferred to the church; indeed many a Christian of to-day first heard the gospel through what seemed to be a chance passing along the street where the mission was at work. Under less happy conditions there was sometimes difficulty in the transfer of the new convert and there was always the danger of the

organization of a rival congregation. At best the system was apt to foster the idea that evangelism was not the direct responsibility of the pastor, still less the privilege of his people. Today the situation has changed. The preaching-place has mostly disappeared, though there seems no reason (except, perhaps, that of finance) why strategic points should not be occupied as outposts of the church. The church has taken its place and the pastor is his own evangelist. There was probably a quality of aggression about the missionary method which compelled men to come in and, at any rate, it afforded the missionary a platform; but the change has been good on the whole and has been due to the working out of sound policies. All the more necessary, then, is it that the church should be equipped in every way for its supreme task of bringing Christ to men and men to Christ.

LARGE SCALE AND SMALL SCALE EVANGELISM

It is convenient to classify the work of evangelism under the categories of the large scale method of the evangelistic campaign and the small scale method of the steady winning of here one and there another to the faith; but only if we remember that the methods are not mutually exclusive but complementary. God has many ways of drawing men to Himself: often the small scale work has to begin just where the large scale leaves off; sometimes it is the campaign that brings to decision the enquirer of long standing. The campaign method will usually be intermittent but the winning of men must go on continuously if the church is not to stagnate.

With her genius for organization on a large scale Japan has developed the evangelistic campaign, sometimes with a nation-wide objective, at others with a great city or other area in view. The churches have learned to co-operate in such enterprises in a way which might well be imitated in other countries. Speaker and audience are essential factors in any such campaign but it would be

fatal to limit activity to bringing these face to face. Those of the widest experience are agreed that much more depends upon the preparation and the follow-up than is sometimes allowed. No amount of activity in the making of arrangements can compensate for insufficiency of spiritual preparation. Expectancy is nourished by prayer and there is little hope in our campaigns unless we are agreed upon the essential need that the pastor of every church concerned shall lead his people in prayer for days and weeks and, even, months beforehand. Equally important is the follow-up; the persistent searching out of those who have expressed themselves as anxious to go forward, the warm welcome when they appear at church and the careful instruction in preparation for baptism.

In some countries there has developed the "mass movement" which its sponsors would prefer to call the "group movement"—a term that is familiar in an entirely different connection. The essence of the movement is that some social group (stimulated, it may be, by one of its number who has found Christ elsewhere and returned to bear witness to the fact) makes a concerted move to learn the Christian way. Eventually, after careful training, some large number may be baptized at one time and a whole hamlet will become practically Christian. Those who have studied the question tell us that it is the only practicable way of approach in countries where society is divided into mutually exclusive castes and where there is a rigid line of demarcation between Christian and non-Christian. The dangers are obvious and realized to the full; but the blessing that has accompanied the movement cannot be doubted.

Is evangelism on such a scale as this desirable, or even possible, in Japan? Immediately one thinks of certain hamlets and districts where such a large scale seeking of God in Christ might reproduce some of the results that have been seen elsewhere; but where are the leaders to give themselves to such an enterprise with all its hazards

and difficulties? The change of the word from "mass" to "group" suggests that there are other units that might be the more readily won to the faith if the first approach were by the group (marked off by age, or occupation or location), which is no new thought in Japan. Have we not such a unit ready to hand in the family? How much both in strength and numbers has been lost through the tendency for only one out of a family to become Christian. On the other hand the joy and energy that have come through the conversion of whole families, with the tradition handed down to the second and third generations, should encourage us in a fresh effort along these lines.

THE MESSENGER

It has been suggested above that the old system was weak in so far as it entrusted the vitally important task of evangelism to the man of lesser experience who looked forward to graduating from that into pastoral work. But evangelism is a gift and it would seem that there must always be those endowed with the gift and free to exercise it in the special campaign. Indeed some of our larger churches might, ideally, support both the pastor and the evangelist if resources in men and money were available. Generally speaking, however, it is the pastor who must take the lead and that implies a double qualification. In the first place his training and experience must have included sufficient "clinical practice" to enable him to deal with the sick in soul in the name of the Great Healer. That is a truism which, like many another, is sometimes pitifully overlooked. In the second place the pastor must be able, not only to witness himself, but to train his people to be witness bearers. It is one of the great rediscoveries of the church that every one of its members is entrusted with a message to convey to others; and the truth of the discovery is being demonstrated in many a field where the witness of the humblest Christian is being blessed to the increase of the church. The part of the

layman is being emphasized in the new campaign that has been begun in Japan; but that part will prove effective only if he is trained as a witness bearer, for which his pastor must be responsible. Evidence is accumulating as to the effectiveness of the witness of a team of Christians if these have been trained how to tell quite simply and shortly what Christ has done for them and if the witness is used in illustration of the teaching of the man experienced in evangelism. Where the pastor can himself both train and lead his team there is ample encouragement to look for results.

THE MESSAGE

A final word must be said about the content of the witness. The Jerusalem Conference produced its striking message which began: "Our message is Jesus Christ. He is the revelation of what God is and of what man through Him may become." Madras assumed this but further attempted its own statement of the Gospel for man who "in the mystery of the freedom which God has given him defies his Father's will." "God saves, through Jesus Christ our Lord In Him, He has conquered the power of sin and death. . . . In the strength and joy of forgiveness, daily renewed at the foot of the Cross, men are made more than conquerors over every evil."

This is the old gospel; but it is unique. Will the urgency of the times send us back to the difficult task of preaching it in all its simplicity and power?

Chapter IX

THE INNER LIFE OF THE JAPANESE CHURCH

Akira Ebisawa

Christianity has grown into full maturity in these days to prove its supremacy in its comprehensive attitude so as to fulfill the Laws and Prophets.

This has been one of my major impressions in the new discovery of the Christian truth while attending the Madras Conference. Probably such an impression was more conspicuous in the section on Worship, the Christian Home and Religious Education than in any other sections.

It reminded me of the striking advance in religious thinking during the last few decades. In former days when Christianity was introduced to a new field, the missionary task was considered to be that of destroying old customs and manners to replace them with occidental tradition; and so to attack anything other than Western civilization as heathen and barbarous. But I noticed at Madras that the general attitude in regard to it has been greatly changed; so that we have come to take a more broad and far-reaching view. We all felt the legitimacy of appreciating the inherent culture and tradition of any nations and of evaluating the ways of expression of their inner life. This proper appreciation of indigenous thoughts as well as customs and manners is inevitable if the Christian church really is to grow in the soil of each country with its long traditional, inherited culture. This is the only way to enrich the inner life of the church and thus find the best suitable mode of expression of the Christian sentiment fostered among the nationals in that environment. Such an attitude most strongly appealed to us; probably more than to any delegates from other fields,

because it has been the real case with the life of the Christian church in Japan.

Christianity in Japan first got its converts from among the youth of the *bushi* class with their inherited culture of *Bushidō* (the way of the knight) which was handed down for many generations. It found its fertile soil in the mind and heart of those cultured classes, and the inner life of the church was enriched by these indigenous leaders in their striving for self-governing autonomous principles from the very beginning.

THE CULTURAL HERITAGE

Indeed I realized a remarkable change in the attitude of the Christian leaders as shown in the Madras Conference in their relation toward other cultures. It seemed to be the unanimous opinion that the inner life of the Christian church should be nourished by the inherent cultural life of the nation in striking its roots deep down into the very life of the noble heritage of each nation.

At the same time, the mode of expression was considered most rich and varied in proportion as we take in the indigenous art, music, and architecture. That these all should be utilized for Christian purposes seemed to be the general idea,—although there were some who were reluctant to accept these principles. We came to think that even the festivals of other religions and national cults should be Christianized to make them a most natural outlet of expression for the Christian life of the nationals. We realized that our church in Japan is already trying to Christianize the old cults and festivals; to turn the Forefathers Day into an Ancestor Memorial Day, and the national Harvest Festival into a Thanksgiving Day.

Thus we have already stepped forward into an experimental stage in Japan regarding these principles. We took to the Religious Exhibition at Madras, some samples of the indigenous anthems, religious pictures of the prodigal son and the nativity, Japanese castles and temple

style of church buildings. We were much pleased to see similar exhibits brought from other countries, reminding us of how rich Christianity is in its modes of expression.

We were greatly impressed at the Christmas Sunday evening service when the groups of different nationals sang their indigenous songs in praise of our common Lord. We realized anew that Christ is the Savior of all mankind and it is right for Him to be glorified by the hymns produced by all nations.

THE CHRISTIAN HOME

In dealing with the Christian home all should have been impressed that this is the most noble conception and divine institution ever revealed to mankind. Even in a country like ours where in general the family life is most congenial and decent the Christian home has come to be taken as an ideal objective for all classes of people.

We learned to be sympathetic with some delegations who are much troubled by the problems of polygamy and the multiple family system, about which we were not much concerned till we sat together with them at Madras. We were much alarmed, however, to be reminded of the peril of the invasion of the modern industrial system and the city life now threatening the very life of the home. The church should give heed to the facts and endeavor to remedy the destructive influences now knocking at the doors of the Christian home.

RELIGIOUS EDUCATION

Regarding religious education we felt that it received less emphasis at Madras than at the time of the Jerusalem Conference; not because it is considered less important but because it has already got into the life of the church as an integral part,—as a fundamental need. I should say that we shall find scarcely anything new in the findings,—much to our regret. We thought it ought to be given a more major place in the life of the church; and

preparatory study for it in this changing age should have been felt necessary in order that it should have found its proper place at the Conference. Two important points, however, emphasized at the conference should be mentioned.

The first is that religious education and evangelism were taken as things to be never considered as two separate items but closely knit together into one in the life of the church. The next point is that religious education was taken as a main issue in the work of the church, and not as a detached branch of the church activities.

We get the suggestion from such considerations that the Sunday School work should be brought under the Church Board rather than under a separate Sunday School Association. We should consider the organizational set-up, so as to meet the general needs of the church, as it is a fundamental organ for nourishing the inner life of the church.

The interpretation of the whole conference may be varied according to each individual insight and experience, but the merit of the conference should be rightly judged in the degree of the application and adaptation of its spirit and findings to the actual life of the church in different lands.

Chapter X

THE MINISTRY OF THE JAPANESE CHURCH

Howard W. Outerbridge

The church in Japan differs in several particulars from most of the other younger churches whose representatives met at Madras. The chief points of contrast are due to the fact that, while the Japanese Church is almost entirely urban, middle-class and literate, most members of other younger churches are rural, and many belong to the class of illiterate and underprivileged.

In regard to the needs of the ministry however there are many points of resemblance. (a) There is everywhere the conviction that the place of the ministry is basic in the life of the Church, and that its level of devotion and efficiency must be kept high. (b) There seems to be general dissatisfaction with the training now given to the ministry. (c) There is also the conviction that more adequate training *must* be given, even if this means a continuation for the present of outside support. This position would probably be acceptable to most of the major denominations in Japan.

In this brief article I wish to follow the general line of discussion adopted in the Section on Ministerial Training, at Madras, using as the basis of my statements some replies to questions recently submitted to ministers, missionaries and theological teachers in Japan.

RECRUITING

Success in securing proper recruits for the ministry is largely dependent upon the work of the pastor, or in some cases of the missionary. The personal appeal of the individual Christian leader is the most powerful factor. Strong personalities attract strong disciples. But

the influence of the home and school are also of great importance, and these fields should be cultivated more thoroughly.

The greatest hindrances preventing young men from entering the ministry in Japan are, we are told, (a) a lack of inspirational power in the pastors sufficient to capture the imagination of young men and lead them to dedicate their lives; (b) a loss of prestige which the Church has suffered in recent years, due to its failure in the West; (c) the salaries paid in the Christian ministry are much lower than those in other services requiring an equal education, making it difficult for a son to fulfill his obligations to parents and relatives; and (d) the rigidity of the church organization hinders initiative and self-expression.

TRAINING

The Madras Conference recommended three types of training for Christian work as necessary to meet the needs in most countries of the younger churches. First, *Bible Schools*, for the training of full-time unordained workers; second, *Theological Schools* for the training of the ordinary pastoral ministry,—where a three to five year course would be given subsequent to university matriculation; third, *Theological Colleges* of still higher grade, for the training of a small number of specialists.

The schools in Japan which belong to the first type are chiefly for the training of Bible women and kindergarten teachers. The training of men for this grade of work has been given up by most of the larger Protestant denominations, though there are still some who believe there is a place for such workers. It is in the second type, the Theological School, that the great majority of the ministers in Japan are trained. In most of these schools the emphasis is Biblical, though other cultural subjects are taught as well. One of the weaknesses in the curricula of most of these schools is to be found in the nature of

the practical training given. While in most cases practical work in Sunday Schools and churches is required during at least part of the course, yet both the quality and variety of the training should be improved. Better specialized courses should be organized, preparing the student for more effective work in religious education, city or rural social service, etc., as well as in the regular work of the pastorate. In the case of prospective rural workers, the example of Nanking University might well be followed, and a year of specialized agricultural training be given in the middle of the course.

The third type of training in the Theological College has not yet been reached in Japan. For this highly specialized training the student still has to go abroad. It is quite evident however that such training is becoming increasingly necessary, and that it can only be supplied by a closer federation between the various branches of the church in their theological work. No one church could afford to carry such an institution, but a group of churches could do so to great advantage. This is one of many problems which church union alone will satisfactorily solve.

Even before church union becomes a reality however, some such method as that which has been followed for many years at Montreal would be easily possible. In that city, Anglican, Congregational, Presbyterian and Methodist churches all located their theological schools near to McGill University, and gradually through the years a federation was arranged, whereby, while each denominational group lived in its own dormitory, and took certain courses alone, an increasing number of courses were taken in common. As confidence and understanding grew, so also did the degree of unity, until almost all the work was done under a united faculty. That such a method is quite feasible in Japan has been illustrated by the experience of Aoyama Gakuin in Tokyo, where several denominations unite in theological training. Further

advance is necessary however, if the ministry in Japan is to receive the higher training necessary to gain and maintain the respect of the intellectual classes.

POST-ORDINATION TRAINING

Here again there is need for a new advance. While attempts have been made in several schools to give guidance to ministers after their ordination by means of summer schools, institutes, reading and refresher courses, I know of no case where the system has been satisfactory or consistently sustained. Yet there is nothing more important, next to personal devotion to Jesus Christ, than that a pastor should continue his habits of study, if he is to remain effective. And for most pastors some expert guidance is necessary, if they are not to fall by the wayside.

TRAINING LAY WORKERS

At no point does the work of the average pastor in Japan compare less favourably with that of other countries than at this point. The emphasis in the Japanese church has been upon the work of the pastor as a teacher and preacher. His congregation come to church to worship, to listen and to learn. Scant attention has usually been given to the equally important task of coordinating the efforts of both pastor and church-members in the broader work of evangelism. The result is that comparatively little work is done by the voluntary lay-worker. While some progress has been made in recent years through the Rural Gospel Schools, such training should be much extended and intensified. At this point we have much to learn from Korea as well as other lands.

Perhaps the strongest impression which I brought home from Madras—next to the greatness and unity of the world-wide church,—was of the need for greater effectiveness in the training and inspiring of the lay-members of the church in the work of evangelism. The

pastor alone can do but little. But if he is supported by a devoted and enthusiastic group of working members, the church can multiply its effectiveness many times.

Most of the denominations in Japan today are facing a crisis. Churches are being closed for lack of workers and support. Further financial difficulties may necessitate further reductions. At the same time new doors of opportunity are opening, and in many places the people are eager for the Christian message. This situation can only be met by a new dedication of life to Jesus Christ on the part of both pastor and people, and a courageous marshalling of all the Christian forces,—both ministerial and lay,—to meet the opportunities of this new and strategic hour in the history of the Japanese church.

Chapter XI

THE PLACE AND FUNCTION OF THE MISSIONARY IN JAPAN

Takuo Matsumoto

The claim has sometimes been made that there would be no further need of foreign missionaries in Japan. The missionary movement has fulfilled its appointed task in Japan, it is asserted, and from now on the indigenous church alone should carry on the work of evangelization in the country. It is further said that the church in Japan has grown strong enough to be able to assume the whole responsibility therefor without receiving any help from abroad. It is even pointed out that the present political situation in the Far East makes the work of the missionary extremely difficult.

Now it is a matter of course indeed that the work of evangelization in the country should be undertaken and carried on primarily by the Japanese Christians and their indigenous church. They are the ones it is quite clear who are to be held ultimately responsible for the great task. What is of chief importance is, however, not the question of assigning responsibility to this or that group of individuals, but that of actually evangelizing the people both speedily and effectively. After all, we do not care who does it; the only concern we have is that Christ be enthroned in the hearts, minds and lives of our people.

And here we must frankly and with humility confess that the indigenous church of Japan at present is not strong enough to cope with and measure up to the opportunities, and thus is in great need of help from outside, if she is to accomplish her God-given mission. We are

grateful for what has already been done through our churches; God has indeed blessed our Christian work in the land. But when we look at the facts we must say honestly and sincerely that we are utterly inadequate in face of the difficulties and also the opportunities our country presents. We need more missionaries.

As to the difficulties that some missionary friends may be experiencing here, we have sincere sympathy for them. But difficulties there have always been in the history of Christian missions. And as a matter of fact, the very difficulties have often proved to be openings for greater service. It must be said emphatically that no true missionary has ever retreated from his mission field just because of difficulties. Japan needs more missionaries, not only in spite of, but because of, the peculiar difficulties and the consequent opportunities.

Is it a piece of arrogance to say that the evangelization of Japan is the key to that of the whole of Asia? An Indian friend protested at the suggestion of this idea. But I still hold it to be true. The whole of Asia hangs together, and Japan unevangelized means Asia un-Christianized. If we want Asia to become truly Christian we need to evangelize Japan as well as other parts of the continent, and that speedily and effectively. For this, we need and welcome the help and co-operation of missionaries.

Further, Christianity is and should remain a world religion. The Christian church is, to use the term so repeatedly used at the Madras conference, ecumenical. The work of the church should always be that of world-fellowship. There should be no exclusively national church. The co-operation of foreign missionaries is in this sense not only desirable but even essential. The presence of missionaries among us reminds us of this essential character of the Christian church and helps us keep Christian in the true sense of the term.

Then, Christianity is a missionary religion, and when

it ceases to be missionary, it ceases to be Christianity in the truest sense of the word. And what we need is missionary Christianity ever faithful and loyal to the command of the Lord, "Go ye and preach the Gospel to the world."

What can a missionary do in present-day Japan? His work should not differ essentially from what it has always been everywhere; to bring the glad news of salvation through Christ. This message is the constant element in his work. But the forms which his work takes as he tries to approach the Japanese people as a missionary may vary according to the situations and circumstances in which he may be placed. It is not necessary nor is it appropriate for me to specify those forms here. But let me indicate in general and without attempting to make a complete list the functions which a missionary may most profitably take in the country.

1. A missionary should carry on his work within the framework of the indigenous church (I am here following the phraseology suggested by Dr. C. W. Iglehart). In the Jerusalem conference ten years ago, it was suggested that the missionary should work under the younger churches. But now that the leadership of the indigenous church is generally recognized this expression, "under the indigenous church," is no longer necessary. What we would suggest here is that the missionary should consider himself and his work as being within the framework of the indigenous church, if he is to accomplish the greatest possible service for the church.

2. The missionary should be a colleague with the indigenous leaders. He is a co-worker, an associate, a fellow-leader of the Christian church, and only in that capacity can he render an effective contribution to the work.

3. The above statement does not mean that the missionary should not attempt any work on his own initiative. Far from it. In fact, the missionary with his experi-

ence and vision often sees needs and opportunities where the indigenous workers fail to do so, and his initiative and creative work will be a great asset to the church. He will be entirely free to go ahead and do the work. It is indeed along such lines that the Japanese churches look to the foreign missionary for his contribution. Only it is essential that all this shall be attempted and carried on with the understanding and the cooperation of the indigenous church.

4. The missionary should act as an interpreter and also a living link between the country he represents and the country he serves.

In these days of international misunderstandings and conflicts, the contribution to be made by the missionary in these capacities above mentioned would be incalculable. The missionary should be indeed an unofficial ambassador working for peace and harmony, a true peace-maker.

5. The missionary should himself be a representative of the ecumenical church. The constant danger of a local church, if proper caution be not taken, is to become localized, sectarian, exclusive, nationalistic. The very presence and personality of the missionary would be a reminder to us of the broader and broadening aspect of our Christian religion. He would be a concrete example of world fellowship in Christ.

I must not go on making a list of virtues which we ask of a missionary, except to add this one other point: a missionary to Japan should come with the full understanding and firm determination to stay for life here. Any one who takes up his work without the thought of life-commitment would be considered insincere. And the missionary service, it is needless to point out, is the sort of work which requires an utter consecration and life-long devotion, if it is to be at all fruitful. Adjustment to the climate, learning the language, study of the culture and ideals, co-operation with the indigenous

leaders—all require time, indeed, a life-time. And most important of all, only love for the people can make the missionary's work successful and worth while. After all, it is not the question of one's ability but of one's love that determines the character of the whole work of the missionary.

The kind of love for her people which is genuine and strong enough to make the missionary stay for life in utter devotion to them, is the essential qualification of the missionary for Japan. It is a missionary with such love who will ever have a large place in Japan and it is such a missionary who will be sure to achieve great things for the people and for the Kingdom.

Chapter XII

CHRISTIAN WOMEN AT WORK IN JAPAN

Isabelle MacCausland

The Special Section Number Eight of the Madras Conference had the following statement included in its Findings—"The unity of the Church can never be fully realized until all members of the Church—women as well as men—share more fully in its task. Christian women are urged to assume their full responsibility and to prepare more adequately to meet it. The women of the church are called upon especially to co-operate in promoting Christian action in reference to great common causes"—and again, "Women should be trained in order to make the fullest use of their talents and opportunities".

In the light of that rather mild and obvious statement what have we to say concerning the place Christian women are making for themselves in Japan?

PRESENT NEEDS

"For the great majority of women (continues this Madras Report) the place of greatest opportunity and service is in the home"—yet, we recognize in Japan, along with the rest of the world—this harassed modern world!—that new industries (and here, of late, even the so-called "heavy" industries) have been steadily forcing thousands of women out of their homes, so that the Orient finds its wives, as well as thousands—nay millions of young girls, willy-nilly out in the lime-light, blinking a bit because of such very un-homelike conditions but many of them eager for the new responsibilities entailed. Seventy per cent of the factory labor of Japan is in the hands of young women, averaging not more than twenty years of

age. And besides these little factory "hands" thousands of other girls are laboring in post, railroad and transportation offices, running buses and trains—working long hours—even eleven and twelve hours a day, including at least two Sundays a month. No back-to-the-home movement nor appeal for more college entrants can affect this great proportion of the female population of Japan!

There are other even more serious challenges to the Christian womanhood of Japan. The thousands of little sisters used as prostitutes, both in this country and on the neighboring mainland. Of no use is it to mouth to those girls sold into darkest slavery the pious phrases about the home "being the place of greatest opportunity and responsibility of all women"! They cannot hear the lovely calm songs of the church! To the worn and anxious farm-mothers, staggering under their three-fold loads of almost unbelievable land-debts, hard labor in the fields and continual bearing of children—to the sturdy, plain, common-sense fisherwomen who haul in the nets and push out the boats with their men, how can the story of Peter and the parables of the vineyards be brought? To the mothers who must toil with bitter, worried hearts because their little ones are running the streets in their absence; no playgrounds, no hot food, no care when they have colds—with none of that cherishing a mother-heart ought to be able to give—what does the church do about that and for them? (With the highest child mortality and death-rate from tuberculosis here, of any civilized country publishing such statistics!) Well, the Churches do something—some of them do, and some of its Christian women care.

WORK FOR YOUNG CHILDREN

Don't forget the day-nurseries over the land. Many are now in government hands, it is true, but perhaps a majority even of those are managed by Christian women, and very many of the earliest were founded by church

women. Note Miss Utako Hayashi, who, among many other activities, started the excellent combination plant at Juso near Osaka. It includes mothers' apartments, a day-nursery on the excellent modern cottage plan—a good kindergarten and day-school, with a fine new church as the central symbol of the love that is responsible for that activity so well-ordered now by the motherly, capable Mrs. Kobashi. The Episcopalians of Kyoto boast another fine woman of this type—Mrs. Maki Fujita Sonobe, who at two different times has studied social service and nursing in America. She supervises the first day-nursery in her city, a kindergarten built within the institutional church and an excellent home for unfortunate mothers. She has a staff of seven under her expert guidance and a loyal supporters association helping to finance her growing work.

SETTLEMENTS AND RELIEF

The famous Mrs. Nobu Jo, of Kobe, with her devoted Board of Japanese Methodist women behind her runs a similar institution of wide usefulness. Her amazing success in anti-suicide work is particularly famous. Articles have appeared about her in the publications of many countries, and an anti-suicide relief organization was started under the definite inspiration of her example in the city of Springfield, Mass., U. S. A. The local government so respects this woman's ability that when the big Kwansei earthquake destroyed so many lives and villages along the west coast some years ago, Mrs. Jo was entrusted with the relief funds gathered by newspapers and police. She went with assistant boy-scouts and volunteer workers and was the first to start soup-kitchens, tent-shelters, and general rehabilitation work for the grateful victims.

There are many Christian heads of orphanages. Among them we note Mrs. Aiko Mizutani, born and bred in the Congregational Orphanage started by her own

parents—educated at Kobe College, married and returned with her own family to continue her father's work after his death. The Kobe City Social Bureau (with a Chicago University trained Christian at its head) co-operates in helping to finance new buildings and program under her energetic management.

Christian settlement houses have grown and multiplied very gratifyingly during recent years, but not many yet are supervised by Japanese women. Miss Shizu Yoshimi at the W. C. T. U. Kobokwan Settlement in Tokyo has given some years of able direction to a progressive work, well financed. Miss Yoshimi herself is a Presbyterian, but the work is non-denominational—and many women, both foreign and Japanese, give much time and energy in her assistance.

WOMEN IN EDUCATION

Mrs. Seki Horan, long in charge of the District Nursing Service of the Asahi Newspaper (Social Work Dept.) in Osaka, is now managing her own efficient health center and teaching social welfare classes to hundreds of appreciative girls in the Home Economics Dept. at Kobe College.

In the field of Christian education, however, one scarcely knows where to begin or end the recital of finely equipped and able women. Perhaps the most widely-known abroad is Miss Michi Kawai (Bryn Mawr College, America) whose writings and lectures are so popular. Her school in Tokyo and that one called "The School of Freedom" run by Mrs. Motoko Hani, are unconventional and successful attempts to escape from the hide-bound, red-tape type of education of earlier days. Miss Kawai excellently represented Japan at the Madras Conference, and was chosen by the New York Committee to write Japan's chapter in the study-book "Women and the Way," published for first sale at that conference. (See also her "Japanese Women Speak," published jointly with Mrs. Ochimi Kubushiro in 1934.) Mrs. Hani also edits one of the most

popular women's magazines in the country, "The Woman's Friend," and does not hesitate to make it an organ for the spread of various international and Christian doctrines.

Among others of the outstanding Christian educators are Dr. Tetsu Yasui of the Tokyo Womans Christian College, Dean Michi Matsuda, recently retired after years of service at Doshisha University, Kyoto, Miss Ai Hoshino of Tsuda College, and Miss Tamiko Mitani of Joshi Gakuin, Tokyo. Mrs. Tohi Tomiyama of the Friend's Girls' School in Tokyo, since her installment as Principal there, has brought the enrollment up to five hundred and made the institution practically self-supporting. Miss Sada Hayashi, now Vice-principal of her alma-mater, Ferris Seminary of Yokohama, is still much loved and very influential after fifty years of connexion with that school. Miss H. Matsuyama, of St. Agnes School in Kyoto, has wide influence in that city.

In the field of Kindergarten education Mrs. Ishihara, head of the Baptist kindergarten training school, is one of the better known executives. Mrs. Maki Vories, wife of the well-known architect missionary, Wm. Merrill Vories, has most delightful buildings and progressive combination of nursery-school, clinic and kindergarten. Wives of other workers in the same notable Omi Brotherhood are also recognized for their good works of amazing variety. (Mrs. Etsuko Yoshida, for instance.)

WIVES AT WORK

One must never forget the able, efficient helpmate, Mrs. Toyohiko Kagawa, who is forced to carry on alone at her Tokyo institutional church home, so much of the time, since the public demands her famous husband's services so constantly. On the other hand Mrs. Takeo Iwahashi (she and her husband both Quakers) must needs always travel with her husband when he is summoned for lectures, — since alas! he is our "blind philosopher," and

she must be eyes and hands and feet for him. During the long stay of Helen Keller in this country the Iwahashis were her constant companions.

Christian teachers are often more venturesome than others without their background emphasis on both individual freedom and the values of co-operation. One of these, Mrs. Tomiko Utsumi, who is chairman of the Woman's Dept. of the Eastern Japan Baptist Convention, organized last summer a successful variety of camp school which included from ten to sixteen students and several teachers from each of three girls' schools in widely separated parts of the country, with fourteen or more prominent women of the denomination and eleven lecturers to talk with them during a four day "Institute" at a lovely out-of-door seaside location.

Another earnest college woman, Sonoe Ishida, together with her husband (trained in agriculture and in theology) is running an effective rural institutional church in Sone, of the Kwansai district. This is now one of the Kagawa projects, but Mr. and Mrs. Ishida started it, living in the church building which also houses a day-nursery for the use of the farmer's wives (who are their only neighbors), a kindergarten, an attempt at a library or at least a reading-room and space for clubs, while the garden has become an interesting miniature experimental farm.

MEDICAL AND HEALTH WORK

If we turn to medical work we find such able women as Dr. Sadakata at St. Luke's Hospital in Tokyo and Dr. Shigeyo (Ide) Takeuchi, whose moving, dramatic story is told so well in the book "Japanese Women Speak." These women are not only making signal contributions themselves to the more abundant life of the nation, but are urging those higher standards for medical care and for nursing so needed in this land. Ruth Masumura, in the Morioka—Sendai country and sea-side districts of great poverty and ignorance is living a life of selfless, buoyant

helpfulness as a health educator and first-aid practical nurse, putting to excellent use her fine education in the University of Hawaii. The country districts (as Dr. Kagawa so often stresses) need many more women of her type.

The Salvation Army, an especially effective organization in Japan, with trained, well-educated workers, reports the amazing number of eighty single-women officers, and about the same number of married ones, who have charge of "two women's homes, two juvenile homes for girls, one girl's home, one home for lepers' children, one settlement and nursery, one slum post, and one medical dispensary—all commanded by women!" They further state "Our two tuberculosis sanitarium are both under the command of a capable woman officer, and we keep women always on guard at the Tokyo Ueno R. R. Station to rescue stranded girls from the hands of abductors." The Principal of their Tokyo Training College for Officers is Lieut.-Col. Mrs. Sashida. The daughter of Commissioner Yamamuro, now Adjutant Tamiko Yamamuro, is in charge of women's and children's social work at Army Headquarters in Tokyo, and is widely known for her writings.

At Madras there was much interest in the subject of theological ordination for women, and it was interesting to note the widely variant views on that subject from different countries and denominations. Japan was proud to be able to report at least two ordained Christian women ministers—Mrs. Tamaki Uemura (Presbyterian, Edinburgh) pastor of a Tokyo church, and chairman of the National Committee, Y.W.C.A., and Mrs. Hatsune Hasegawa, Religious Director for the High School Dept. at Kobe College and first assistant to her husband, a well-known Congregational Pastor.

Often the graduates of Women's Christian Colleges marry men of consular rank or others living abroad who want educated and accomplished wives. The present

Japanese Consul in Argentine married a girl who had been active in Christian work in Osaka—Yoshiko (Gion) Miyakoshi. Mrs. Sarah (Nagai) Kusama, wife of Dr. Kusama of the League of Nations' Permanent Committee on the Opium Traffic, is a Congregational Christian.

The wife of the present Japanese Ambassador to the U.S.A., Mrs. Toshi (Kawamoto) Horinouchi is a graduate of the Music Dept. of Kobe College, an earnest member of the Oxford Group and the Baptist Church.

THE FORGOTTEN WOMAN

Almost every correspondent from whom information was sought for this compilation, added an appeal for "the forgotten woman"—those multitudes of quiet workers "unhonored and unsung" without whom the churches could not exist. These are the backbone of the religious family, as they are of their own Christian homes, and among them special crosses for service should be pinned on the chest of almost every pastor's wife in the land. Many have been trained in those institutions we used to call Bible Schools, whose graduates nowadays are working as pastor's assistants and in many types of Christian service.

Women in many churches are working quietly, with little of publicity. Some are co-operating with outside Christian bodies, such as the W.C.T.U. which now claims a membership of almost nine thousand women (of course almost entirely church-members) over the country. These, in Japan are not only interested in the anti-alcohol movement but are the most ardent of any group in the land to conquer the terrible vice problem earlier mentioned.

SOME INTERNATIONAL LEADERS

Perhaps the greatest single honor that has come to a Japanese woman abroad was accorded to Mrs. Tsuneko Gauntlett when she was elected President of the Women's Pan-Pacific Conference last held in Vancouver (in 1937).

The government has now also appointed her as chief executive of the required national amalgamation of all womens organizations. She was accompanied to Canada by Mrs. Shizue Komai (wife of the eminent biologist, Dr. Komai of the Kyoto Imperial University), both prominent and influential Christians of that city; and by Mrs. Hisako Matsuoka, a Quaker writer and publicist of some renown.

Two other members of the W.C.T.U. should here be mentioned—Miss Azuma Moriya, editor and publicist, interested in putting Temperance instruction into the schools, and Mrs. Ochimi Kubushiro, leader of the anti-vice campaign and a delegate to both the Jerusalem and the Madras Conferences.

Mrs. Itoko Honma, widow of a doctor and herself a graduate of the Kwansai Gakuin theological school after his death, is doing excellent work along both health and spiritual lines in the "Rimpokwan" (Help Your Neighbor House) near Shinano, Nagano Ken. Here she is teaching the farm women to live a more abundant life.

ACTIVITIES IN ART AND MUSIC

Besides all these activities Christian women are much interested in art and music. Mrs. Saku Hirota, a graduate of the Ueno Music School in Tokyo, and Mrs. Masaji Haseba of Mills College, California, have taught piano at Kobe College for more than sixteen years each.

Mrs. Fumi Kamedaka is a Christian artist who gives annual exhibits of her work in Kobe, and whose painting of children, listening to the story of Daniel in a Sunday school class, attracted much attention at one of the annual "Bunten" (Salon) exhibitions in Tokyo.

It would be impossible to conclude this article without reference to that noble (and in Japan especially well-functioning) Christian organization, the Y. W. C. A. It is not yet so long in this land but that the first chairman of the National Committee, Mrs. Hana Ibuka, of Mt. Holy-

oke College, is still living and active in many types of Christian work.

To enumerate the able Japanese Christian women who have served since Michi Kawai became the first General Secretary in 1905 would be to give a splendid roster of efficiency, but we can pause only to mention here the very well-known names of the former chairman of the National committee, Mrs. Matsu Tsuji; of Mrs. Taki Shidachi who has attended as delegate and officer many International Conventions, and of her able, attractive daughter, now the new young President of the Kobe city Y. W. branch.

Miss Taka Kato, is the able executive of the Tokyo Branch, and heads a staff of sixty-five paid workers, for approximately two thousand members.

AREAS STILL TO OCCUPY

One regrets that there are as yet no names of women lawyers or judges to be recorded in this country. Very few of the Christian women to date have interested themselves in economics, law, suffrage-rights and governmental affairs.

The Madras report on Women further states "For many years the church was the sole agency for reconstruction in the community, but in modern civilization there are many agencies working outside the church for this end. These offer to women fuller scope for their varied abilities, while within the official life of the church women are offered relatively few opportunities which call forth their full allegiance and command their real abilities and energies—we are concerned that large numbers of business and professional women and in some lands the younger married women are drifting away from the church." Shall we let that latter be said of the church in Japan? It should not be—must not be, in this land that needs so much both women's love and the Light that came to lighten every land.

Chapter XIII

THE REAL OBJECTIVES OF CHRISTIAN SCHOOLS

Michi Kawai

Recently talk with a wealthy Protestant parent whose daughter is to graduate from an exclusive Catholic School has made me ponder the present educational situation a great deal. This mother is an active, clever, practical, and observing person. Her business ability has no doubt much to do with her husband's success in his career.

There is an increasing tendency for well-to-do Protestant families in Japan to send their children, especially girls, to Catholic institutions. With a disinterested mind, one must study the cause and effect of this tendency. Is it the policy of Catholics to gather the children of the wealthy and those of high station in life? These schools usually have the names of titled people for their patrons and patronesses, and even their special classes for adults are closed to applicants unless they are introduced by a baroness or a princess So-and-So who may be a nominal patroness. I had that experience myself when I applied for a French class under a Sister.

The families who are socially ambitious wish to send their children to exclusive schools so that after graduation their daughters can be married into families of social standing. This is a natural desire for any parent, and Catholic educationists were clever enough to diagnose the need and the church was rich enough to start one or two very exclusive schools in large cities with big lovely campuses and many consecrated Sisters of different orders, working together with efficient Japanese staffs.

This naturally attracts parents. The schools have kindergarten, primary and high school departments. The one well-known Catholic school in Tokyo has classes from kindergarten up to college. And this College has several different courses which attract many girls with money and brains because they can get a teacher's license when they specialize in English, Japanese or history. Soon the college will add more courses which will be another big drawing card. We are glad that there are such good educational institutions in this country as they meet the demand of modern Japan.

Let me cite another school recently built in a strategic place. There is a favorite summer and winter resort for Tokyo people near Kamakura. An inspiring bronze statue of General Nogi watches over the beach. It was erected in loving memory of his parental devotion to the boys of the Peers' School. As the president of the school he used to come to the sea-shore with them to watch their happy sports and recreations. Quite near this spot, the Nogi Girls' High School has just opened under Catholic auspices. The school has a lovely long spacious building among pine trees and is artistically surrounded by big playgrounds with no other buildings around. Very soon the school will be overflowing with pupils because it again meets the demand of the people who have the money and the leisure to live all the year round in that exclusive neighborhood.

Thus one may understand why so-called Protestant families who are socially ambitious and who are apt to see only the tangible side of educational work, send their children to these Catholic schools. As these parents are utilitarians, Christian elements in education are outside of their serious consideration. Or if they do consider character education the parents themselves have not been taught to distinguish the essential differences between these two faiths so that it is immaterial to them whether they worship in one faith or the other. We

admit and admire many superior points in Catholic institutions and we should learn much from them. Whether Protestants or non-Christians, we are attracted by the devotion and self-sacrifice of their Sisters and priests and their strict discipline and absolute obedience to higher orders in their daily life. In their moral integrity they have a big influence upon young people in their daily contact with them.

There are many rich and educated mothers around us who consider any career except marriage useless and even harmful to their daughters and they would say that a girl who wants to be self-supporting, or who desires to work outside of the home belongs to a poor class. As far as rich girls are concerned schools should prepare them to be good wives and mothers and nothing else—the time-worn ideals of womanhood. They condemn any school which trains its pupils regardless of their stations in life for the service of improving local, social or economic conditions. Their befogged minds cannot see beyond the compass of their own environment and their ideal standard of a girls' school has no program for service, still less volunteer service. To them service or an independent life means a money-earning project. Would they be surprised to be told that the very best and worthiest service is that of love, which asks for no recompense, and that Jesus Christ was the greatest volunteer worker because He freely offered His redemptive love to all mankind? These mothers are generous, and yet theirs is the giving of doles to the needy and they forget or neglect to help causes which make doles unnecessary. The sad part is that the majority of teachers and leaders in the educational world have the same viewpoint as these parents and their schools gain popularity because they put emphasis upon the material side of life while we Christians claim that the spiritual basis is the most important.

THE MADRAS CONFERENCE EMPHASIS

In facing the present educational situation what is the message of the Madras Conference to Christian education? It exhorts us to treasure each national or racial heritage and demands that we put into it the rich Christian blood which revives and invigorates the old indigenous culture. It commands us to follow the straight and narrow path, or be pioneers ourselves and blaze the trail and not be satisfied to follow the beaten track. "In view of the great designs of our ever-loving and therefore ever-creative Lord" rang out the voice of Dr. Mott from the conference platform, "our attitude and spirit should be adventurous, forward-looking, and forward-moving." The conference demanded that we be responsible for making the atmosphere of the entire school Christian. This means that the basic principle of Christian education is spiritual. Character, personality, a creative mind, a sacrificial life are all spiritual. If we leave out the development of this spiritual side of education, our effort in building up schools is meaningless. If we are called to this important task in the educational world, we are not only teachers but evangelists in a broad sense. What then, is evangelism? In my humble understanding evangelism is the foundation work for ushering in the Kingdom of God on earth. Therefore I agree implicitly with Mr. P. O. Philip of India when he says that educational work, medical service, economic adjustment, all these and any other efforts carried on in the spirit of love to God and to man as revealed by Jesus Christ is evangelism and this should include a wide range of Christian thought and action in the life of the country. Materialistic education is like fire-arms in the hands of children, and the world today has too many concrete examples of that. In view of the present national and international situation, we Christian educationists have the glorious privilege and honor of becoming God's co-

workers in molding the character of the rising generation and preparing them to become citizens of His Kingdom.

EDUCATION AND CHARACTER

The fundamental test of education is then the evolution of personality and the transformation of basic character into the likeness of our Lord. And here, teachers become co-workers with God, presumptuous as it may sound, as human effort alone can not bring this spiritual change to any student. Christian education becomes meaningless if the development of personality and the re-creation of character is overlooked. This society of redeemed personalities or transformed people is the Kingdom of God. One should remember how the Madras conference defined the Kingdom of God. "It is both a growth and a final consummation of God. It is our task and our hope. It is a gift and a task, both acceptance and action. We work for it and we wait for it." Our attitude becomes, then, "forward-looking and forward-moving" in the midst of the blinding storms of disappointments and hardships. If our share of work grows very slowly and even haltingly while others are moving on rapidly and building mightily, we should still cling to our irreducible standard of God-centred character building which must go slowly because it is spiritual. But, being spiritual it is powerful and lasting. And in this way a Christian school, even though humble in structure and in size can become a witness for the Kingdom of God.

As I write this, my heart swells with joy and gratitude that tomorrow after the class sermon, thirty girls of the graduating classes will stand before the entire school as a sign of being reclaimed by God. For them the school curriculum for religious education is to begin from now. Among them is one girl who came to us two years ago after she had finished one of the exclusive schools in Tokyo. She was sophisticated and cynical, saying that

Christianity was a myth and Christians were all hypocrites. Often I wondered why she stayed in my school when she felt such antipathy toward us. But one day this month, she sent me a letter, a part of which may be introduced here. "After those four days at the retreat, dawn has come to me, and joy, a big and inexhaustible joy has melted even sorrows and resentments. The word "gratitude" has a new meaning now. Indeed dawn is gradually changing into daylight and I have come to see things in their own beauty. I used to look out from my soiled window panes and wonder why nature had dull colors, unconscious that my window glass was covered with dust and dirt. I have determined that hereafter I shall wipe off the dirt little by little. I believe strongly that God transforms sorrow into joy if we only offer it to Him. When that truth dawned upon me, I was almost dazzled with joy. To those teachers to whom I was disobedient, I have apologized and been forgiven. And now I wonder why I have so misunderstood their kind heart all these months. My hard feeling has flowed down the river of forgiveness, and my heart is full of light and joy, and this reality shall remain in my grasp even should I fall out of an airplane. One by one the words in the Bible have come to life and the verses I used to hear absent-mindedly are penetrating directly into my soul. Keep well, my teacher, and live till you are two hundred years old and lead many people to be wrapt in this same light of joy." Receiving a letter of this sort which reveals the real meaning of Christian education, is a privilege a teacher in a Christian school may have.

A CHRISTIAN FACULTY

This brings us to the most vital point of Christian education, and that is the quality and the character of the teachers. It goes without saying that they should be more than mere instructors with keen minds and great knowledge. If they are privileged to be co-workers with

God, are they themselves truly Christians? Can they genuinely feel the joyous but serious responsibility of that high calling? Are they those who are honestly seeking the light to follow Christ? What is their major motive when they come in contact with individual students? Is it to lead them to the best and the greatest Teacher "in whom are hid all the treasures of wisdom and knowledge?" Here again the Madras message to us teachers, was "Penitence." Through this narrow gate of penitence we, ourselves, are ordered to go before the Great Teacher and learn how to build our schools not upon the sand, but upon a rock that can stand against the constant vicissitudes of national and international storms. This is the only way to become forward-looking and forward-moving. Coming to my own work, I must not covet the beautiful, large campuses and rich patrons of Catholic schools nor the prestige of government institutions, but I must first seek the Kingdom of God and His righteousness. Let me be hopeful even if my work is too insignificant to catch the eye of the public. Outsiders may laugh at me, scorn me, or consider me a day-dreamer, but to me what Dr. Stanley Jones once said from the platform should be shouted from the top of the roof, namely that Christ was crucified on Friday, he was laid in the sepulchre the following day and nothing happened, and the enemies laughed at him, but there was the third day when he rose from the dead. In the world there are some days which seem to others as though nothing is being accomplished and we Christians are apt to be considered crucified, dead and buried. Perhaps the present days are such. But we believe to us the third day is given. I believe the third day is in store even for me and for my work.



Chapter XIV

THE ECONOMIC BASIS OF THE JAPANESE CHURCH

Edward M. Clark

After seventy-eight years of Protestant Christian effort in Japan we find the organized expression of results in nearly one thousand nine hundred churches, about half of which are financially self-operating.

To arrive at even this unsatisfactory position has required tremendous expenditure of effort and emphasis. Much of the advance toward self-maintenance has been accomplished only by drastic measures sometimes necessitated by external pressure. The prevalence of this experience, with slightly varying degrees of failure to attain, throughout nearly all areas of missionary effort has brought the whole matter to the status of a major problem of administration.

Those who had the privilege of attending the World Christian Conference at Madras, and perhaps especially some of us who joined in the sectional studies and discussions relating to the economic basis of the church, have been newly impressed with the basic character of the problem and with the wideness of its extent. To us it has become clear that in Japan the whole matter needs to be freshly considered in the light of certain facts and positions emphasized and approved by that great representative gathering.

The scope of this article does not include a report of the studies and findings of the Madras conference relative to the subject which we are considering. These will appear, or will have appeared, under other covers. How-

ever any consideration of this matter in Japan will of necessity bear in its form and content the marks of Madras. This is inevitable as it is desirable.

THE PSYCHOLOGICAL APPROACH

The economic basis of the church is now beginning to be viewed more seriously than formerly in its psychological bearings both in the historical development and future outlook. A recent student of the whole question which we are now beginning to face so squarely, in an invaluable document makes the following striking observation. "There are not a few churches in Japan today, that have been receiving mission subsidies for more than a generation, in which the second generation Christians have inherited an acquiescence in this policy from their fathers. Such churches are looked upon as non-Japanese institutions and as in the leading-strings of foreigners; patriotic non-Christian Japanese either ignore or despise them, and the better placed families have nothing in common with them. These churches go on, decade after decade, like small encysted growths in the community but never a part of it. Dependence upon alien money violates the most elemental principles of self-respect, patriotism and the esteem of better class neighbors in an Oriental community. The acceptance of the foreign religion in itself condemns the new group of Christians in the estimate of patriots, but when the foreign religion is backed by foreign money, insult is added to injury, and the church cuts itself off from the respect and intercourse of the majority of the substantial people of the town,—the very people who could support it adequately and make it a power in the community."¹

Allowing for any bias, real or imaginarily injected, on the part of the observer, we can in fairness allow also for

1. Merle Davis: *The Economic and Social Environment of the Younger Churches*, p. 38.

some of the same bent, although in the opposite direction, on the part of those of us who are involved in the responsibility for this situation and perhaps agree that the argument is sound psychologically and defensible factually. Missionaries are not alone in recognizing the seriousness of what has evolved. A prominent Japanese pastor is credited with saying that "the churches must feel the pride of being self-supporting. The habit of receiving help from the missions was early fixed in many of our churches and is difficult to overcome. It is a habit."² It is a habit with a two-fold unfortunate influence—intrinsically diminishing self-respect and obscuring the sense of responsibility for paying for received benefits while at the same time encouraging the derision and disrespect of outside observers.

This is not a new concept initiated at Madras. But the strong reiteration of the conviction there and the wide acceptance of it by that large and representative gathering warns us that we are not in touch with reality in our view of the church in Japan today if we do not fully grasp its significance and courageously seek new, varied, and effective means of readjustment. Recent studies and emphases are leading us in Japan to recognize that certain laws in the psychical realm are as operative in the growth of a young church as they are in the development of a youth. "It is as futile to expect an Indian, Chinese or Japanese church to develop more than a flabby, uncertain life, on the basis of a generation of external support, as to expect a strong man or woman to result from a similar course of treatment. The same principles are involved and the same laws in each case are broken."³ Upon a clear recognition of these laws depends our escape from the difficulties incurred.

2. Ibid. p. 37.

3. Ibid. p. 34.

THE SCOPE OF SELF-SUPPORT

It seems evident now that here in Japan, as also in other regions, mission and church administrators in the past have failed to inject adequate content into the term *self-support*. Whereas the payment of a pastor's salary was formerly considered to be the standard for self-support (including also in some cases the defrayment of local administrative expenses) we are now reminded that after all the more important aim of the local church group is to make itself essential to the life of the community. This can not be attained without thoroughly integrating itself into the life of the community, discovering its varied needs and leading it in basic and well-considered methods of meeting those needs.

We may agree, or we may not agree, with the position taken at Madras that if a church can not raise sufficiently more than a pastor's salary to defray the expenses of a good Christian service program for the betterment of its community it might better devote the available funds to such service, thus making itself essential to the life of the community, and get along for a while with voluntary or only partly paid leadership. The difficulties of securing such voluntary leadership and supervision of the service program rendered possible by the release of such funds are apparent to anyone who has worked in Japan. But perhaps those difficulties are a part of the very system from which we shall have somehow to disentangle ourselves before we can hope to undergird the church with a correct economic basis.

In regard to this latter point it was somewhat of a shock to some of us to observe, from the reports of surveys made in preparation for the Madras Conference, that what we had grown to consider as impossible in Japan has been actually accomplished in certain areas where the economic basis was even less conducive to such results than in Japan. Particular reference here is to the

experience of the Batak church. The situation there is so unique and so significant in its bearing on the point at issue that the International Missionary Council ordered a special survey the report of which was given wide publicity in connection with the Madras Conference. It is an account of how a strong, virile church has grown up in the midst of a primitive people inhabiting a mountainous area in the island of Sumatra, entirely self-supporting today and never having received any financial assistance from any outside source. This report is available and should be widely and intensively studied. The situation is mentioned here only to relieve us of the necessity of thinking that the tenacity with which the growing church in Japan has retained external support was unavoidable and that continuance of it is inevitable.

THE BASIC POSITION OF ECONOMICS IN THE CHURCH

We shall probably have to arrive at the conception advocated at Madras that the economic life of the church is essentially a spiritual matter. This may upon first thought appear to be an untenable premise upon which to attempt to construct a philosophy of church economy. But further contemplation will probably lead to a recognition of the inseparable relation between faith and finance. Through his gifts the Christian expresses his growing inner life and his gratitude to God. In promoting true spiritual growth sacrificial giving is an essential and basic element. The stewardship conception of property and income is a spiritual conception and adherence thereto is a large part of the secret of successful self-maintenance and effective service on the part of the church. When, therefore, the Madras Conference suggests to us that we put the problem of self-support in its proper setting as a spiritual problem, being a result of voluntary witness and of church growth, it is leading us into the secret of the correct management of church finances. With this we must reckon.

Recognizing this basic postulate we must now, in our thinking and our planning in Japan, follow the lead of Madras in regard to the church's proper attitude toward the economic condition of its members as well as that of others whose sufferings and spiritual losses derive from economic causes. We are coming to recognize a "fourth dimension" in the church's program, putting the implications of the economic environment within the immediate concern of the church, and rating efforts to rectify it on an equal basis with evangelism, educational work and medical service. To some of us this may be a new approach to evangelism. Be that as it may it is worthy of our best study and effort to apply.

It may be that the above principles find greater urgency in the rural church than elsewhere. At least the necessity there is more apparent and the application perhaps more simple. Yet we would find ourselves lacking in comprehensive view and understanding if we failed to see their application to urban as well as to rural church administration. The economic basis of the church needs to be widened in Japan both in its philosophic content and in its supporting power. At least so think we who have returned from Madras!

Chapter XV

SOCIAL AND ECONOMIC CONDITIONS IN JAPAN

Ochimi Kubushiro

In 1928 when the second International Missionary Conference was held I started with great expectation, for it was the period in the history of Japan when Marxism was doing its most devastating work and hundreds of young men especially of the colleges and universities, who are ordinarily earnest and thinking groups were turning to the communistic movements. The police was extending a vigorous policy toward them and many of the best students were arrested. Such young men and women were making a great sensation in society.

It is true that the Christian church, which has always pioneered in thought and action did supply many of the socialistic workers in the early Meiji era, but when they turned into communistic movements,—often unconstitutional,—the Christian church stood aloof and did not meddle with them. So at that period many sincere and eager young men, leaving the church, plunged into these movements.

The cry was great for the Christian church to supply some leading principle in the social and economic life of the people. When I looked up the lists of the subjects dealt with in the Jerusalem Conference, I found that there was one that deals with the subject "Christianity and the Humanizing of Industry." I felt as though I was going to find the star of hope; so I gladly accepted the offer of joining the delegation and chose for myself an assignment to the study of the group just mentioned.

THE JERUSALEM CONFERENCE AND OUR SITUATION

There were 250 delegates in the Jerusalem Conference, gathered from all parts of the world. With many of the experts such as Dr. Tawney and Mr. Grimshaw and many others present, the problem was ably treated. But so far as I could gather from the conference they discussed the question at length from the standpoint of the theological problem, that is, whether or not it was actually the task of the church to deal with the economic life of the people. At length it was made clear that nine-tenths of the life of nine-tenths of the people had some concern with the problem of the economic world, and that the Gospel which proposes to save the whole man could not get along without touching it. So there was a great confession of the churches' negligence in this line of work and the Conference reported: "Both in the East and West we confess before God that we have failed so far in this important line," and we promised to start from then on to work for it with a new and earnest attitude. It was proposed to set up three centers for investigation and research into the conditions of the countries of the world, especially of such countries of the Orient and Africa.

When we reached these conclusions at the Conference I felt rather relieved, for I was burdened with the feeling of the negligence of the Japanese churches and Christians in this special matter when it was such a burning question to the people at large.

THE MADRAS CONFERENCE IN A CHANGED SITUATION

Ten years passed. Conditions changed all over the world. Especially so in Japan. At the time of the Jerusalem Conference Japan was one of the four pillars of the League of Nations and was earnestly cooperating with all the powers abroad, but since the Manchurian affair our standpoint has differed from most of the powers, so we were obliged to secede from it. After the opening of

this present affair again our view-point was not understood and the Japanese government withdrew from the Labour Office in Geneva as well as from the several committees of the League of Nations, so that no representative of our country at all is now left in Geneva. Thus international affairs have become far more acute than the social and economic conditions in the country.

THE MADRAS FINDINGS AND JAPAN

After the Jerusalem Conference the research centers were set up, and the work was continued by the able hands of such persons as Merle Davis and others. The results were published before the conference and the well prepared books were distributed to all the delegates before they left home.

At Madras Section XIII was led by Dr. Camargo of Mexico as a chairman and Mr. Dougall of England as a secretary. It was on the whole a very active and interesting group study. At the beginning we had to discuss again the theological ground of our procedure. It was discussed quite fully, with the conclusion that not only the individual but society as a whole must be saved, and that our concern about the economic problem actually concerns the "Kingdom of God." Then practical matters were taken up, and in this part three distinct answers were given.

1st. To take the economic system just as it is and within it work out the cure and amendment for society. This calls for all sorts of social work, such as orphanages, rescue work, settlements, etc.; social reform movements, such as prohibition, abolition of prostitution, maternity laws, etc., or social betterment policies; such as old age pensions, unemployment problems, etc. All these above mentioned tasks are what the Christian church has been engaged in already for over a hundred years and what it is doing now and will have to work at hereafter for a long time to come.

2nd. To denounce the present economic system and try to work out a new plan in different parts of the world on a small scale; such as community villages in China or Ashrams in India or the Ittoen in Japan. That is, to try out in however small an area the new mode of life with-in an entirely different standard of economy.

3rd. Also to deny the present existing system and to transfer it into the new brotherhood system of economy; that is the co-operative system instead of the capitalistic one. Of this plan Dr. Kagawa is the forceful exponent. He explained the British co-operatives, the German co-operatives and those of Japan which were brought in forty years ago by the Japanese people after the pattern of the German Reifansen system and which are now operated throughout the villages of this country.

In principle the conference found that this co-operative in its seven successive stages would be more Christian than the present existing system, and Sec. XIII recommended the adoption of it. Of course the Kingdom of God is not a system of this or the other kind, neither is it the accomplishment of one scheme or another. It has to be worked out from age to age according to the ever-changing phases of the existing order. But for the present, if this system which is based on the principle not of competition but of co-operation, not of personal profit, but of Christian brotherhood could be adopted then it would establish a firm principle of co-operation as the economic basis for Christianity.

in Japan they offer unusual opportunities for spiritual and in a sense religious fellowship and aspiration.

The average Christian pastor or other worker is as a rule oblivious to the importance of these phenomena among his own people. For the most part he aims at a few picked persons who put themselves under his teaching, and quite ignores the humble levels at which the ordinary religious life of the neighborhood moves. It is true that in time education will inevitably dissolve the foundations of superstition and sub-rational religious practices. But that time may yet be a long way off. And in the meantime the common people have needs they are trying to get met in this simple way. The church surely ought to move closer to the life of the farmer. It should surely take more part in the community *mores*. The village or local shrine with its festival poses a recurring problem to the church under its very eaves.

The attitude of the Christian church toward the dead calls for clarification. The traditional tendency to observe memorials is strong within church circles, and in some cases this expresses itself in systematic ways. But as a rule all such ceremonies are confined to the remembering of those who were themselves Christians. Little or nothing has as yet been done toward a rationale of the relation to ancestors before the advent of Christianity. Recognition is not accorded the family tablets, made sacred by Buddhist usage, nor is there any guidance given a family in which those tablets already adorn the household worship-shrine. In many homes they have been shamefacedly removed, and later as shamefacedly replaced,—a kind of boot-legged religious treasure which one cannot dispense with but which is not deemed legitimate for a Christian home.

In many other ways the Christian church has much to learn from the community in the matter of household religious practices. Every major event of family life is registered by some sort of sanction, and usually with

close relation to the nearby shrine or temple. No wonder to simple people it must seem a species of secularization to become a Christian! It is quite time our churches gathered into their range of interest with specific ceremonies of dedication, or thanksgiving, or memorial all the chief crises of life for the individual and the family. The work cycle, too, with the year-round festivals should be Christianized, if need be with a discriminating adopting of some elements of the community practices.

BUDDHIST BACKGROUNDS

For fourteen hundred years Buddhism in its own way has been nurturing the people in its culture and faith and in its art forms and thought patterns, till at least its mood and atmosphere is all but universal in Japan. In this there is much that is lovely, and much that is appropriate for the developing Christian tradition. But there is also much that however seemingly pliant is nevertheless stubbornly in opposition to the essential Christian conviction. Here the emphasis from Madras is pertinent. It is of the greatest urgency that the leaders and teachers of the Christian church shall give themselves far more than they have in the past to a study of the essence of Buddhism and of its contribution to Japanese life. This is necessary both in order to achieve intelligent appreciation of its worth, and also for the purpose of discriminating in judgment, that only those elements which are suited to the development of Christian character be encouraged, and the others avoided. The sacred writings, too, while they cannot be looked upon as an Old Testament for Japanese Christianity do have unlocked treasures for the Oriental spirit which Christian pastors and teachers owe it to their people to mediate to them.

It goes without saying that much more needs to be done in the way of appropriating the native art, music and literature of Japan throughout the Christian movement here. Indeed for a country possessing such a

magnificent cultural heritage astonishingly little has been done. In India native music is making a major contribution to worship. Here we have done next to nothing. Lyric poetry has its place in the cultural life of the individual Christians as of all Japanese, but it is not systematically taken into church life. Architecture, too, invites new adaptations. Spontaneous expression in church building under forms of traditional Japanese art is virtually unknown as yet; the only examples being those of two or three Episcopalian church buildings erected under the direction of the foreign missionary and looked on by the average Japanese pastor with uncertainty and lack of conviction. The whole matter of cultural adaptation in Japan may be summed up by saying that until now, when the present national situation has thrown life into new perspectives, there has been throughout the Christian movement an almost total trend away from the non-Christian influences toward an emphasis on difference, separateness and if anything on western models. Even now, though much is being written and said about "Japanese Christianity", one notices few if any changes in the actual practices of church life.

THE LARGER COMMUNITY AND RELIGION

But in the broader ranges of the national life there are many changes. At this point our subject impinges upon that of the church and the state, and from two different directions. On the one hand in the present national emergency it is expected that differences of religious faith will be sublimated to patriotic ends. Some of this is voluntary and some is definitely promoted from official sources. The newly enacted Religious Organizations Law gives legal recognition to the twenty-six denominations of Christianity along with the fifty-three sects of Buddhism and the thirteen of voluntary Shinto, even though the adherents of these other faiths run into the many millions and Christians are inconsiderable in

number. This will mean a new uniformity in treatment on the part of the government and will entail new interchanges with the representatives of the non-Christian religions. There is also being promoted a new association of religions, the Religions Unity League (*Shūkyō Dai-Dō Remmei*) which gives to the Christian representatives a place entirely out of proportion to their numerical strength.

On the other hand the larger community, under the present pressures, is expecting of every citizen more and more expressions of veneration for all national symbols, both places and persons, until the question may legitimately be asked whether the nation itself is not in danger of becoming the object of worship with demands transcending any private or voluntary religious affiliation. There are, of course, many sincere persons in this country who hold that this is the case already and that it is as it should be. But thus far the government has not explicitly taken this position. It rules that attendance at shrine ceremonies is for purposes of veneration, not religious worship; and it still maintains its traditional guarantee of the rights of individual religious faith within the proper bounds of citizenship.

The fact remains, however, that any religion in this nation today must carry on its work in terms of an environment in which every citizen alike participates. The shrines command obeisance at the time of stated ceremonies. The schools, the radio and the daily newspapers carry a continuous stream of indoctrination; and social controls wherever and whenever and however applied by the constituted authorities call for obedient cooperation,—culminating in the acceptance of conscription. This may or may not be defined as a non-Christian religion, but it will inevitably condition the life and growth of the Christian religion. It is in this perplexing area that the Christian leaders are doing their deepest thinking and most continuous praying.

Chapter XVII

THE CHURCH AND STATE IN JAPAN

Koji Suzuki

This important subject being a major problem of the day is worthy to attract every one's attention, but I realize that it is at the same time a problem most difficult to be faced and handled with any degree of satisfaction, especially at a time when the world is in turmoil as we see it at present. Treating it as an actual problem with which we are confronted at this present moment, it seems to me that we can hardly pass a hasty or hypothetical judgment upon it, as though we could solve it once for all. It is even more so when we think that every country has its own particular situation, and every people has its own particular sentiments toward the state in which they are born. It is therefore really hard to satisfy the peoples of every nationality by giving merely a theoretical solution to this subject.

Speaking for myself, I had the privilege of attending the Madras Conference last December as one of the delegates from Japan, and joining in Section XV which dealt with the problem of "Church and State." I had an opportunity of participating in as well as listening to all the intelligent discussions on this important and timely subject. In writing on this subject therefore I think it is better for me merely to record some of my own impressions received there and to let them speak for themselves concerning all that I have in mind regarding the subject.

I listened to all the discussions at Madras with great interest and respect, and so far as I know, the members of the section acted very wisely and handled the subject with such prudence as never to hurt anyone's feelings. As I look back upon the experience of myself at Madras,

I can not but feel a sense of great indebtedness to the wisdom and the mature judgment of Dr. Garbett, the Bishop of Winchester. It was quite a surprise as well as a relief to me that I could find in the thought and wisdom of the Bishop something to which I could heartily respond. It seemed to me, that in at least three points he helped the discussion and led the direction of ideals of all the members.

SOME GUIDING PRINCIPLES ..

The first point was by saying that the attitude of the church in this matter should first of all be positive, rather than negative. The discussions were tending at the time toward the negative side by describing the facts of oppression and persecution in the countries where some of the members are placed as workers. The second point was when one of the eastern members of the section stood up and spoke of passing a drastic resolution against the governments that are violating the freedom of speech or the freedom of believing in one's own religion. The Bishop then mildly suggested that it would not be wise to follow such proceedings as to denounce the State, because no self-respecting government of any country would listen to the resolution of a third party; and moreover it could never make things better, but instead would make them worse. The third point was at the time when the question of shrine worship was up in connection with "Church and State," and the Japanese delegates were trying to explain the difference in their minds between the worship before the Shinto shrine and the worship in the church. The Bishop then standing up taught us in an intelligent way that there could be two kinds of worship without contradicting each other, by illustrating to us the practices of the Roman Catholic Church in the middle ages with regard to veneration of the Saints and the Virgin on the one hand, and the worship of the Most High God on the other.

THE SITUATION IN JAPAN AT PRESENT

To speak of Japan, there is now no tension between Church and State. Though there are some persons of extreme ideas of the right wing, they have not interfered nor troubled us so far. We are quite free in believing our own religion and living the life of our fellowship without being disturbed by anybody. We have heard at Madras much about the facts of oppression and persecution that are going on in the other sections of the world to-day. Compared with those countries we are, thanks to God, in a far more favoured condition. At the present session of the Diet the Law for Regulating Religious Organizations was put through. By this Christianity is to become one of the officially recognized religions of Japan, with privileges given it for the first time in its seventy years history of propagation. In such a situation as this, the first thing for the Japanese church to do is to take a positive attitude toward the State, as was well suggested by the Bishop of Winchester, and to make some real contributions to the State in the way of constructive service.

In this connection let me refer to the worship before Shinto shrines. At Madras the Japanese delegates tried their best to explain the difference between this and worship in the religious sense. That which is called "shrine worship" is in the minds of Christians in Japan not at all worship in the Christian sense of the term. It is an act of homage or reverence toward ancestors to whom we think we owe our present existence and prosperity. But I found the explanation was hard to be understood by other delegates who have a different cultural heritage from ours. In Japan the Christians of former days, thinking themselves to be the pioneers of a new day, tried to break down the old customs, whatever they might have been. The Christians of to-day, however, after long experience of such a vain struggle, have come to the conclusion that

social customs as well as the cultural heritage of a nation should be respected, and be kept alongside the new cultures which they have received from the western nations. It is my opinion that this kind of problem should be looked upon and be understood purely from the side of the cultural heritage of each nation. No cut and dried judgment of a third party could solve the problem for good.

I can say that "Church and State" is not yet an acute question in Japan as in some other countries. But when the question arises, it is the general principle of Christians that they should act according to the spirit of the Master, our Savior.

Chapter XVIII

THE JAPANESE CHURCH AND THE WORLD SITUATION

Soichi Saito

In view of Japan's present international relations this is a very timely subject. The history of the Christian Church in Japan is such as to justify the expectation that it will play a creditable part in the problems and opportunities that confront the nation today. If one takes a glance at the past it is obvious that no group or organization in Japan has had a larger part in promoting international friendship from the beginning of the Meiji era than the Christian Church. This is the view taken not only by Christians but by many outside the church. It has been an invaluable means of helping the Japanese people to gain a wider international outlook through its emphasis upon brotherhood and its many contacts with other lands. During the Meiji era the Japanese church was considered a pioneer in introducing western culture and in substituting the spirit of international cooperation for the narrow concepts of isolation that had prevailed for 250 years. During that era the church drew into its own leadership a group of brilliant men who did much to give to Christians in Japan, as well as to a much larger circle, a clear appreciation of the many advantages that come from contacts with like-minded people throughout the world, and the consequent sense of brotherhood.

JAPANESE AND CHINESE CHRISTIANS

In more recent history it is well known that on various occasions there have been tangible efforts to promote a sympathetic understanding between Chinese and Jap-

anese Christians. The need for doing this was acknowledged, I believe, by Christians in both countries. In the years before the present conflict began I can speak from personal experience of the benefits that flow from exchange visits between Christian leaders and also between Christian students of both countries, as well as from conferences sponsored and attended by both Japanese and Chinese Christians. Among these was the retreat under the auspices of the National Christian Council of China attended by a group of Christian leaders from Japan in 1936. In the late spring of 1937 two secretaries of the Student Department of the National Committee of the Y. M. C. A. of China visited Japan in order to attend several district Student Conferences in different parts of Japan. The testimony of the Japanese Christians who attended the retreat to which I have just referred indicates that this experience was of abiding value and inspiration to them. I believe the same can be said of the leaders of the Student Christian movement who spent several weeks with us not long before the incident broke out in July, 1937.

I believe I am representing my fellow Christians in this country when I say that even with the coming of hostilities it has been our earnest desire to seek every possible opportunity to express our good will and a certain degree of unity with our fellow-Christians in China, and to do everything in our power to keep the bond of fellowship from breaking completely. It is possible that our Chinese friends have harbored some misunderstanding about the attitude of Japanese Christians at this point, but I think it can be said quite sincerely that the Christians of Japan are deeply concerned to promote continued fellowship by every reasonable means.

While on this subject may I refer to the visit of a group of Japanese Christians to Peking in May 1938. Our visit to the city was announced through the vernacular press by inaccurate and distorted statements. This was but a

journalistic interpretation of our purpose, but under the circumstances it gave rise to many doubts in the minds of our Chinese friends and did serious damage to the purpose we had in mind. This is no time to attempt to explain or to refute in detail the misinterpretations which have been placed on that visit, but I believe I can say that when the stress of present events has been relieved and judgments have become more balanced, it will be possible to see this attempt on the part of Japanese Christians in a clearer and fairer light.

Among the numerous causes of the world's present tragic international situation the lack of understanding of the psychology and susceptibilities of other peoples is certainly of tremendous importance; and I believe that Christians have much to contribute by way of opening avenues of genuine understanding of each other's spirit and points of view. In saying this I do not forget that the Japanese Christian Church, numerically speaking, is an almost insignificant minority. Nevertheless it exerts a qualitative influence upon international as well as internal affairs. The fact that this is not more plainly visible is a source of disappointment to us as it is to our fellow-Christians in other lands. I believe that Christian leaders in Japan would be the first to acknowledge that we have done less than we should. On the other hand we find it difficult at times to comprehend the criticism from our fellow-Christians in other lands which is often based upon a superficial view of the circumstances in which Japanese Christians find themselves, and a certain hastiness in judgment which seems to us a little less than wholly fair.

DEGREES OF FREEDOM

While at Madras attending the meeting of the International Missionary Council I was asked by one of the delegates about our situation in Japan. He told me that he was aware that we did not enjoy freedom of speech in

Japan and then added that he had been told that we were sometimes "constrained" to say things which we did not actually believe. Now, it is quite true in Japan today, as in any nation in time of war, that we live under numerous restrictions. One of these is limitation in the expression of our opinions. Nevertheless the idea that we are obliged to say what we do not believe, must, I am convinced, strike most Japanese Christians as a strange misinterpretation.

In this connection let me give the impressions of a recent visitor from abroad. He said that in Europe it was the general impression that the conditions of student life in Japan were identical with those in Germany. He then added that after a week of close contact with students and with leaders of the Student Christian Movement in Japan he felt that conditions here were "absolutely different" from those in Germany. He pointed to this as an indication of how difficult it is to judge of life and conditions in another country without intimate contacts.

Under present circumstances we are aware that we live under what may be described as directed publicity; that is true not only of Japan but of other countries as well. It is therefore of the utmost importance to get first-hand information. I feel that contact between Christians offers the finest opportunity for building understanding upon accurate information.

I believe that those of us who attended the Madras conference returned to our native country much humbled by the thought of how little the Japanese church has accomplished in general and how small is the contribution it has made. Nevertheless we are convinced of its mission and feel assured that it can and must be used as an instrument in the hands of God for drawing and holding us in the bonds of fellowship with our brethren throughout the world.

Chapter XIX

COOPERATION AND UNITY IN THE JAPANESE CHRISTIAN MOVEMENT

William Axling

The heavy emphasis put on cooperation and unity at the World Christian Conference at Madras challenges the Christian movement in Japan to take stock of its progress as well as its lack of progress in this field and make new ventures in this important realm.

IN CHURCH LIFE

The initial tendency of each Foreign Mission Society to give birth to a new denomination was early checked, with the result that Foreign Mission organizations affiliated themselves with Japanese communions of like traditions.

Thus Missions of the Presbyterian order, those of the Methodist tradition, those of the Anglican faith, those of Lutheran and Baptist connections affiliated themselves with the Japanese communion which stemmed from their respective traditions. In spite of a score of different foreign missions this resulted in one Presbyterian, one Methodist, one Anglican, one Baptist and one Lutheran denomination for Japan.

In educational work the trends indicated above have determined the range of cooperation. In general education the Presbyterian Church North, the Reformed Church in America and the Nihon Kirisuto Kyokwai are cooperating in Meiji Gakuin. The Methodist Episcopal Church South, the United Church of Canada and the Japanese Methodist Church are cooperating in Kwansei Gakuin in both secular and theological education.

The Woman's Christian College was organized on a

thorough-going cooperative basis. Eight Missions and the College's Japanese constituency cooperate in appointing its Governing Board, in building its faculty and in providing its budget. Its students are drawn from all denominations as well as from non-Christian homes.

It has working relations with a large number of Christian girls' schools and provides the possibility of a higher education under Christian auspices for such of their graduates as wish and can avail themselves of it.

THEOLOGICAL TRAINING

In the field of theological education there are seven additional institutions run on a cooperative basis. In the theological department of Aoyama Gakuin the Methodist Episcopal Church North, the Northern Baptists, the Christian Church in America, the Evangelical Church in America, the Japanese Methodist Church, the Japanese Baptist Church, the Church of Christ in Japan and the Japanese Evangelical Church constitute the cooperating units.

The Japan Theological Seminary is a union of that institution with the theological departments of Meiji Gakuin and of North Japan College. In the Theological Seminary of the Nippon Seikokwai the Anglican Church of Great Britain, the Protestant Episcopal Church of the U. S., the Church of England in Canada and the Nippon Seikokwai are cooperating in the training of Christian leaders.

In the theological department of Doshisha University the Congregational Church of the U. S., the United Brethren Mission, the Japanese Congregational Church and the Japanese United Brethren Church are cooperating. In the Lutheran Theological Seminary the United Lutheran Church in the U. S., the Lutheran Church in Finland and the Japanese Lutheran Church are working cooperatively. In the Central Theological Seminary the Presbyterian Church (North), the Presbyterian Church (South) and

the Nihon Kirisuto Kyokwai are working on a cooperative basis.

Unfortunately the progress made in cooperation, correlation and unity in the field of Theological Training is not as far reaching as the above statement would indicate.

With the exception of Aoyama Gakuin and Doshisha University all the cooperation and correlation outlined above has been realized between the Missions and Communions of the same denominational grouping. It has not cut across denominational lines. For instance, cooperation has been realized between the Northern, Southern, and Canadian Methodists. Also the Missions and Communions directly or indirectly related with the Presbyterian tradition have come together in theological work.

The most outstanding accomplishment of cooperation in theological training is Aoyama Gakuin. Here it has leaped across denominational boundaries and Methodists, Baptists, Disciples and the Evangelical Mission and Church have united in operating one Theological Institution.

Doshisha University also has made a beginning in that the Congregationalists and the United Brethren are united in the work of Theological Training.

Efforts have also been made to realize cooperation and correlation in the training of Bible Women. The result thus far is not outstanding. The most that can be said is that in areas where Bible Women's Training Schools were seriously over-lapping and duplicating each others work, some of the institutions have been disbanded and an effort is being made to meet the need of this particular type of training through the institutions which still exist.

THE NATIONAL CHRISTIAN COUNCIL AND RELATED ACTIVITIES

The National Christian Council is the most all-embracing and far-reaching piece of Christian cooperation

in Japan. In this organization 44 communions and national Christian organizations are presenting a united front. In a program which touches every phase of Christian activity it serves to correlate and integrate the total impact of the Christian movement upon the nation's life.

The Council not only serves as a clearing house for all Christian organizations but it strives to serve the co-operating units and provide leadership in situations where the units cannot act for the whole.

In the evangelistic field the most outstanding piece of cooperative effort was the Five Year Kingdom of God Movement. In this movement the Christians of Japan pooled their funds and their forces in a united nationwide evangelistic campaign. This was followed by the present Nation-Wide United Evangelistic Movement. In this latter movement the Christian forces are even more closely integrated than they were in the Kingdom of God Movement. Its budget is underwritten by most of the denominations and it has their official endorsement and support as communions.

The Kingdom of God Weekly was launched as the organ of the Five Year Kingdom of God Movement as a cooperative venture in the field of literature evangelism. As an evangelistic medium it met a tremendous need and continues to be the one weekly publication in Japan put out under cooperative Christian auspices. It specializes in transmitting the Gospel message through the printed page.

THE BIBLE SOCIETIES

The American, the British and Foreign and the National Bible Societies of Scotland have been at the forefront of the cooperative movement in Japan. From the beginning they cut out overlapping by clearly defining their respective territories. All work of Bible revision has been done by a joint committee. There has been constant conference regarding publication, printing and distribution.

This fine spirit of cooperation has flowered in the founding of the Japan Bible Society, with headquarters in Tokyo, one staff, one Board of Trustees and a united program for the whole Empire. The American, British and Scottish Bible Societies are cooperating units in this indigenous organization.

CHRISTIAN LITERATURE AND CORRESPONDENCE

EVANGELISM

The Christian Literature Society from its earliest inception was a child of the cooperative movement. The so-called cooperating missions—this included most of the missions working in Japan—organized the society and underwrote its budget. Its organization was cooperative in type and its work has developed under the cooperative support of the whole Christian movement.

In the pioneer stage newspaper evangelism was the work of one man in one mission. It soon, however caught the imagination and fired the enthusiasm of far-seeing men in all missions and early became a cooperative venture. The number of cooperating units has varied from year to year but more than a score of these units scattered in different sections of the Empire are, through the exchange of methods and materials, utilizing the public press as a medium for broadcasting the Christian message throughout the Empire.

SOCIAL REFORM

Another field in which much has been accomplished along cooperative lines is that of reform and social welfare activity. The nation-wide drive against public prostitution has from its inception been a cooperative effort in which the whole Christian community of the Empire has joined.

As a result of this drive public prostitution has been banished from quite a number of provinces. In still other provinces legislation is now pending looking toward the

abolition of this public vice.

The Temperance Crusade is another field in which all the Protestant Christians of the Empire have pooled their funds and their efforts with the result that here and there whole villages have adopted a temperance policy for their village life.

The campaign against tuberculosis as well as the effort to establish asylums and settlements for those afflicted with leprosy are two other fields in which the Protestant Christians have advanced along cooperative lines.

CHURCH UNION

The question of Church Union has long been a live issue among a limited number of Christian leaders. As a result of much deliberation on their part and repeated revisions, a tentative basis of Union has been drawn up. At the All-Japan Christian Conference held in November 1938 it was voted to accept this draft as a basis for study and to ask each communion officially to appoint a representative to serve on a Commission for Church Union. The personnel of this commission is almost complete. It will restudy the proposed basis and report the results to an All-Japan Christian Conference to be held in 1941.

SOME CONCLUSIONS

1. Union and cooperation between missions and communions of similar traditions is practised on a rather wide scale. However, they are limited to inter-mission and inter-communional tie-ups and rarely venture across denominational lines.

2. With the exception of the Woman's Christian College cooperation and correlation in general education has made little progress.

3. In contrast to this, cooperation of some kind is the rule in theological work. Seven of the eight leading theological institutions in Japan are run on a cooperative basis. Here again however the tendency is to keep co-

operation within the denominational family.

4. Cooperative evangelism has rooted itself so deeply in the life of the Japanese Christian Church that it has become the norm for aggressive work in that field. During the past seven years nation-wide evangelistic campaigns have been carried on under cooperative Christian auspices. Another All Christians Evangelistic Movement is planned for the next three years.

5. Cooperation in the field of Christian literature is firmly established in the broad field of book and tract publication and in the publication of the Kingdom of God Weekly, but the field is cluttered up with innumerable small denominational periodicals.

6. Denominationalism in all its various phases is still the outstanding hindrance to cooperation, correlation and unity. The time has come to broaden the scope of cooperation and unity and boldly carry them beyond denominational groupings.

7. Present cooperative agencies are inadequate. Cooperative effort will not secure proper support and personnel until it is carried on on a large scale and through more efficient agencies.

8. There is a real interest in the question of Church Union and the proposed basis of union does not lack supporters and advocates. Yet the interest needs to be crystallized and the movement for union to be more closely related to the actual life of churches. While some communions seem ready for federated union, other communions find it difficult to take this step.

9. As regards the character of future cooperation between the Japanese church and the churches of the West there is a variety of opinions among Japanese Christian leaders. There is unanimity however in the desire for continued cooperation, a cooperation which will supplement each other's needs and enable Christians to present a united front in world-wide evangelism. This is accompanied by a strong demand for the organization of a Co-

operative Committee on the field to correlate the work of Mission Boards and the indigenous Japanese church.

Chapter XX

THE PROTESTANT CHURCHES IN 1938

Paul S. Mayer

James Moffatt in his book "The First Five Centuries of the Church" says "Centuries are like the lines of longitude and latitude upon the map, convenient but artificial. Definite periods of vital change in political or religious life do not correspond to slices of time cut according to the measure of a hundred years. Some phases take longer time to run their course; others lie within shorter limits. Furthermore, an epoch-making event rarely happens to fall at the exact turn of a century in the calendar." The same can be said with even greater truth in regard to so brief a span of time as a year. A year is after all a very short period. If, as Dr. Moffatt points out, "definite periods of vital change in political or religious life do not correspond to slices of time cut according to the measure of a hundred years," it is all the more probable that such changes will not correspond to the much shorter span of a year. This truth is verified when one reads the replies to inquiries sent out in preparation of this article. "Nothing particular to report," "Nothing unusual has happened", was the gist of such replies. Nevertheless it may be true that the future historian, writing the history of the Christian Church in Japan, may refer to the year 1938 as an outstanding year in which the Church was confronted by and attempted to solve certain great problems.

STATISTICS

It was quite naturally anticipated that as a result of the strife between China and Japan, the statistical re-

sults of the work of the church would reveal a serious decline. Such however has not been the case, as the following statistics, taken from the Year Book published by the National Christian Council in Japan indicate.

	1937	1938
Number of churches	1,926	1,945
Self-supporting churches	950	927
Other preaching places	1,133	1,126
Pastors	1,793	1,854
Evangelists	1,004	1,021
Church members	210,330	215,828
Men	66,526	89,857
Women	74,014	97,157
Baptisms	14,926	10,694
Average attendance	41,983	43,299
" " prayer service	14,709	14,299
Total Contributions	¥2,685,165	¥2,601,541
From abroad	¥310,350	¥291,068
Contributions in Japan	¥2,374,815	¥2,310,472
Average per member	¥11.40	10.70
No. of Sunday Schools	2,990	2,807
No. of teachers	10,975	11,724
Enrollment	176,347	171,571

It needs to be remembered that these statistics are far from accurate and therefore do not give the complete picture of the Protestant Church in Japan. This inaccuracy is not necessarily the fault of the compilers. It is practically impossible to get accurate statistics in Japan. This is due to a number of causes. In the first place the method of compilation varies in different denominations. In such an item as average attendance, for instance, seven of the denominations included in the Year Book tabulation, make no report. Then the basis on which the statistics are compiled differs greatly in the respective churches. The two Holiness churches together have 361 churches, of which every one is self-supporting. There

is no aided church in these two denominations. The average membership in the Holiness churches is only 60, however, which indicates that in the ordinarily accepted sense many of these Holiness churches would not be self-supporting. Another denomination has as its standard of self-support the ability to raise one hundred yen per month for pastor's salary and all incidental expenses. The year for which the statistics are compiled is also not the same in each denomination. In the case of the Nihon Kirisuto Kyokwai (Presbyterian and Reformed) the figures are for 1937. In other cases they cover a part of 1938. Finally the statistics compiled in the Year Book include only twenty six of the denominations. Some of the smaller bodies and the large number of independent congregations, not connected with any denomination, are not reported in the statistics.

THE BIG FOUR

Proceeding to comment briefly upon several of the items as they appear in the statistics, it is gratifying to note that in spite of apparently adverse conditions there was a growth of 5,498 in church membership. This increase in membership was achieved in the face of a marked decline of 4,332 baptisms. A comparison of the growth of the church since the year 1872 leads to the conclusion that the increase for 1938 was above the average. In the ten year period from 1921 to 1930, when the increase in the membership was approximately 63,000, the yearly average was somewhat higher.

The decrease of twenty-nine per cent in the number of baptisms bears out what many Christian leaders feared would happen after the outbreak of hostilities with China on July 7th, 1937. For just about a year after that date the church in Japan was greatly handicapped in its evangelistic efforts. Altogether more than was necessary the church hesitated in the face of a rising nationalistic spirit to carry on an aggressive program of evangelism.

Street preaching was almost entirely discontinued and even the evangelistic services in the churches were conducted with a minimum of publicity. Since the summer, however, conditions have greatly changed for the better and the figures next year will undoubtedly show a decided gain in the number of baptisms.

A rather striking feature about the Protestant church membership in Japan may be seen in the fact that of the total number of 215,828 members, 153,892 are connected with four denominations. In other words seventy per cent of the membership is found in the Nihon Kirisuto Kyokwai (Presbyterian and Reformed), the Kumiai Kyokwai (Congregational), the Japan Methodist Church and the Seikokwai (Anglican). The Nihon Kirisuto Kyokwai is the largest with a membership of 58,850, followed by the Japan Methodist Church with 37,976 members, the Kumiai Church with 32,960 members and the Seikokwai with 28,859 members. These churches are popularly known as the "Big Four". They not only have seventy per cent of the membership, but they also wield a preponderant influence in such interdenominational bodies as the National Christian Council, the National Sunday School Association and so forth. They practically shape and control the policy of the Protestant churches in this empire. No step of any importance can be taken without the approval of all of these large churches.

WOMEN IN THE CHURCHES

Another interesting fact to be noted about the membership is the predominance of women in the churches. The figures are not quite complete, for reports from eight denominations are lacking. All of the large churches however are included. Recent years have witnessed a remarkable change in the position of Japanese women in the educational, economic, social and to a lesser extent in the political life of the nation. This tendency is also reflected in the life of the church and, whereas several

decades ago male membership was greatly in excess of female membership, at the present time the reverse is true. How this fact will affect the life of the church will become more apparent in the immediate future, however two facts in this connection may already be pointed out. In the first place, of the 2,865 pastors and evangelists 625 are women. The great majority of these are missionaries and Biblewomen no doubt, but even at present there are a number of very able women pastors. In several churches the question of some kind of ordination for women workers is being seriously studied. The more effective use of women evangelists may be one method by which the large numbers of unevangelized people, especially in the country, may be reached. Secondly in a large number of churches the attendance of women far exceeds that of men. This is of course true only of the morning service. This tendency has been accelerated by a gradual shift of emphasis from the evening service to the morning service, making it possible for women to attend more freely, and by the present China Incident, as a result of which many men have been called for service in the army or in the munition industries.

CHURCH ATTENDANCE

As far as church attendance is concerned the statistics confirm what is generally known that the church attendance is not very good. The average attendance for the churches reporting, which include all of the large denominations, indicate that about one fifth of the membership attends the church services. More accurate figures are available in the case of the Nihon Kirisuto Kyokwai, the largest denomination in Japan. The total membership of this church is 58,850. The average morning attendance is 10,764; the average evening attendance is 4,802 and that of the prayer services is 3,752. The attendance at the morning services shows an in-

crease, which is offset however by decreases in the attendance at the evening and prayer-meeting services. In the case of this denomination the attendance at the morning service is decidedly less than one fifth of the membership. Even these figures are not accurate, for in the attendance as noted there must be a number of non-Christians, so that the attendance of members is actually much lower. Contrary to the general conception, the attendance as a result of the conflict does not seem to have decreased.

Further light is thrown upon this problem of church attendance, when one recalls that in the city of Tokyo with its population approaching seven million, there is not a single congregation, aside from those connected with some school, where the attendance reaches the three hundred mark. There are some churches in which the membership totals one thousand or even two thousand, but the actual attendance on a Sunday morning is under three hundred. The above statement holds not only for Tokyo, but also for the entire empire. There is probably only one exception. In Rev. Tada's church in the comparatively small city of Kochi in Shikoku, the attendance is reported to exceed three hundred.

FINANCES

Passing now for a moment to the consideration of the financial problems of the churches, it is gratifying to note that the present disturbed condition in the Far East has not adversely affected the finances of the Protestant churches. It is true that there has been a decrease of ¥60,000 in the amount of the contributions from Japanese sources. This decrease can be accounted for by the decrease in one particular denomination, the Nihon Kirisuto Kyokwai, the finances of which show a drop from ¥664,000 to ¥576,000. Inquiry at the headquarters of this denomination reveal the fact that the decrease was entirely due to a decrease in the item of church building, several

rather costly churches having been erected in the previous year. Inasmuch as the membership in the churches increased and the total contributions fell off slightly, the average per member dropped from ¥11.40 to ¥10.70.

The statistics indicate a loss of twenty-three self-supporting congregations. The matter is not so serious as it may seem however, for the loss in this column can be accounted for almost entirely by the decrease in the number of self-supporting churches in the two Holiness denominations. In the Holiness churches, as already stated, every congregation is listed as a self-supporting church, even though the membership may be small and the financial ability of the church very weak. Since the average membership of the congregations in the Kiyome Kyokwai is 52 and in the Seikyokwai is 71, it is quite evident that many of these Holiness congregations are not self-supporting in the usually accepted meaning of that term. When one of these weaker churches is discontinued, as frequently happens, it means the loss of a self-supporting church in the statistics, but the actual effect is not so great as it may appear.

The entire matter of the financial problem of the churches in Japan needs careful and sympathetic investigation and study. The strong emphasis on self-support has not been an unmixed blessing. There is no doubt that in many instances it has seriously hampered the evangelistic effort of the church. Altogether too much national pride has entered into the situation, forcing churches into a seeming self-support when the churches were in reality not prepared for such a step. The standard of self-support in many churches is too low. Pastors are compelled to find outside work in order to eke out an existence. They are unable to buy the necessary books for further study, and thus keep their minds and hearts alert to the constantly changing conditions of the society in which they must live and work. Even more disastrous than the effect upon the ministry itself is the influence

of such a situation upon the pastor's family and upon young men who are contemplating the ministry as a life work. In some cases where the contributions of the congregation fall below the required standard of self-support, statistics are padded in order to keep that particular congregation in the list of self-supporting churches of the denomination.

SOME LESS TANGIBLE TENDENCIES

In addition to the above reflections on the statistical reports for the past year there are also other tendencies which cannot be easily measured by figures, but which nevertheless indicate certain trends in the church. One of the wholesome tendencies in the Japanese church is the growing emphasis on the morning service of worship. In the cities especially, practically all of the churches with the exception of those located in the industrial centers are finding the morning service much better attended than the evening service. This is a complete reversal of conditions as they existed a decade or two ago. Because of social and economic tendencies, it was impossible in many places to expect a very good attendance on Sunday morning. A great change has taken place in this regard in recent years.

The evening service has been an evangelistic service. The whole program was directed towards presenting the message to non-Christians and to winning them for the Christian faith. As a result there was a minimum of emphasis on worship and the spiritual culture of the soul. If there is no danger of being misunderstood, it may be said that the church in Japan has been over evangelistic-conscious. Of course all the emphasis on evangelism has been to the good, but the training and development of the church members has been too much neglected in many denominations. It seems to have been taken for granted that when a man was baptized his training had been completed. Not less evangelism, but emphasis on

worship, Christian fellowship, and the building up of the spiritual life of the members seems to be one of the outstanding needs of the church in this empire. The larger place that the morning worship service is finding is therefore a wholesome indication that the church is cognizant of this problem. The simple worship programs of a few years ago are being rapidly replaced by more elaborate services with more emphasis on music and liturgy.

To the extent however that the morning worship service is being developed, the evening service is coming to be an increasingly difficult problem. The general trend is well indicated by the statistics published by the Nihon Kirisuto Kyokwai. With a membership of more than 58,000 less than 5,000 attendants at the evening services of this denomination are reported. In many instances no evening service is held. This decline in the evening service attendance threatens seriously to affect the growth of the church, unless other means are discovered; for the evening service with its emphasis on evangelism has been one of the great recruiting agencies of the church.

Downtown churches in Japanese cities are finding it increasingly difficult to carry on. Many of their members live in the suburbs. To bring the entire family to church on a Sunday morning is a matter of expense. Furthermore men who have to commute six days a week are none too eager to go through the tiring process again on Sunday. The adult members generally remain loyal to the downtown church, but the children quite naturally attend the Sunday School nearer their homes in the suburbs, and in the course of time they also become members of the church in the neighborhood.

There is a growing consciousness among church leaders that the church and the community must be brought into more intimate contact. There are instances where not a single member of the church lives in its immediate

neighborhood. All come from quite a distance. Aside from the Sunday School, the children of which are drawn from the neighborhood, many churches appear to have no direct contact with the homes and people surrounding the church. The fact however that the need of such vital contact is being recognized inspires the confidence that this problem will be solved in the course of time.

RESUME SINCE 1872

The first Protestant church was established in March, 1872, in the city of Yokohama. Since that memorable day sixty-six years have passed. How the church has grown during that time may be judged from the appended figures, also taken from the Year Book, published by the National Christian Council. These figures are far from complete and if any conclusions were to be drawn from them, much more careful analysis would be required, but they do give some indication in a very general way of the progress the Protestant church in Japan has made.

	No. of Churches	Workers, incl. mission	Church members	Baptisms	Off-rings Yen	Sun. Schl.	Teachers	Scholars
1872	1	28	10	—	—	—	—	—
1882	95	151	5,092	—	9,700	49	—	4,060
1888	206	395	23,026	—	54,996	267	—	16,820
1894	351	869	35,534	—	63,300	575	—	28,142
1900	416	1,113	37,068	—	107,407	864	—	33,029
1905	529	1,379	60,862	—	181,996	957	—	64,920
1910	586	1,632	78,375	—	300,000	1,659	—	97,769
1916	579	1,380	107,494	10,133	397,000	—	—	121,004
1921	1,243	1,759	130,497	9,439	1,394,000	—	6,569	146,469
1926	1,320	2,221	166,673	10,238	1,776,000	—	6,629	156,136
1930	1,485	2,404	193,937	17,792	2,326,000	2,787	11,148	170,452
1935	1,865	2,745	204,588	8,452	2,373,000	2,786	11,018	169,344
1938	1,945	2,865	215,828	10,694	2,310,000	2,807	11,724	171,571

Many reading these figures will wonder why the progress has been so slow and whether Japan will ever be

evangelized. It might be well to remind ourselves in this connection of what James Moffatt wrote in "The First Five Centuries of the Church." "To see these five centuries in their true perspective, it must be realized that they mean five hundred long years.—During the first three Christian centuries the church is engaged for the most part in claiming and winning its right to a footing in the empire; during the next two, it is starting to face fresh responsibilities and opportunities within the empire east and west.—The ordinary reader hardly realizes how long the first achievement took, and how important it is, for a knowledge of the Christian message and mission, to grasp the significance of the fact that the task did take so long." When we understand that like the church in the Roman empire, the church in Japan is "engaged for the most part in claiming and winning its right to a footing in the empire" and that the task in the case of the early church took fully three centuries,—three hundred long years,—new hope, unfailing patience and rugged determination will fill the heart of the Christian worker in Japan.

CHURCH UNION

The All-Japan Christian Conference, which is held every three years under the auspices of the National Christian Council, convened in the Fujimicho church, Tokyo, on October 31st and November 1st, 1938. This conference was attended by two hundred and six delegates and visitors, representing not only the Christian bodies associated with the National Christian Council, but also by representatives from churches and groups not affiliated with the Council. The conference this year was therefore more representative than any held thus far. It had on its agenda two subjects of vital interest to the Christian movement in Japan: Church Union and a Nation-wide Evangelistic Campaign.

The question of church union had been the principal

subject for discussion at the previous All-Japan Conference in 1935. At that time a special commission was appointed to study the problem and to present a definite scheme for union at the time of the 1938 Conference. This special commission worked out a concrete plan for church union which had as its principal features the Apostles' Creed as the doctrinal basis and an organization which called for local churches, district assemblies, synods and general assembly. All churches entering this union scheme were to be given ten years, if needed, to make necessary adjustments.

The plan for union had been submitted for consideration to the various denominations and other interested groups and the delegates assembled at conference were as a result well prepared to discuss this problem. Every speaker, as was to be expected, stated that his denomination favored church union in principle. The spokesmen of four denominations stated quite positively, however, that their churches were not prepared to consider church union as feasible at present. Of these four positions two may be considered merely as matters of expediency. The representative of the Baptist church stated, for instance, that inasmuch as the two Baptist denominations in Japan had not yet united, wider union was somewhat premature. The spokesman of Nihon Kirisuto Kyokwai urged the organization of a church federation as a preliminary step to union. The two other positions were very much more fundamental. The representative of the Japan Lutheran church pointed out that this denomination is founded on a number of historic creeds, which he enumerated, and unless these creeds are incorporated into the doctrinal basis of the united church, union for the Lutheran church would be difficult, if not impossible. The Anglican church affirmed its desire for union, but at the same time its representative stated very clearly the well known position of this denomination in regard to the ordination of the ministry and also in regard to the bishopric.

An attempt was made to have a commission established to carry out the plan of union as drawn up, but this attempt failed. Instead a new committee on church union was appointed. The members of this committee in contrast to the former committee, which was selected by the All-Japan Christian Conference, were to be appointed by the churches themselves.

The plan for church union, on which the former committee worked so faithfully and hard, thus failed to meet with approval. It no doubt deserved to fail. It was too mechanical in its operation. There was very little enthusiasm behind it, outside of the small group of its chief sponsors. The work of the committee has not been in vain, however. Much necessary spade work has been done. The attitude of the various denominations towards this vital question has been clearly defined. The difficulties in the way of church union have become more apparent and therefore can be more easily met. The matter has now passed into the hands of the denominations themselves, where it properly belongs. Church union in Japan in other words is not a consummation which can be expected in the very near future. At the present time perhaps only the Kumiai church (Congregational) is enthusiastically behind any scheme for union and would gladly enter into such a union. The difficulties are mountain high. They are too fundamental to be eradicated by mere sentiment or enthusiasm.

NATION-WIDE EVANGELISTIC CAMPAIGN

The question of church union experienced rather hard sledding at the All-Japan Christian Conference, but the proposal to undertake a nation-wide evangelistic campaign was unanimously approved. This unanimous vote was due no doubt to a consciousness among the delegates of the dire need of Japan for spiritual comfort and help and of the ability of the Christian church to make a unique contribution to the life of the Japanese people at this

time of crisis. A special committee of fifteen members was appointed at the time of the All-Japan Christian Conference. This committee has since then coopted a number of additional members, making the committee representative of all denominations and vitally interested Christian bodies. Rev. T. Kanai of the Nihon Kirisuto Kyokwai is the chairman of the committee. The principal features of the evangelistic effort may be briefly stated as follows:

1) The duration of the Nation-wide Evangelistic Campaign is to be three years, beginning in 1939 and extending through 1941.

2) Every effort will be made to cooperate with the various special evangelistic movements already begun by the different denominations. Practically every denomination in Japan has planned some special effort to meet the moral and spiritual crisis now confronting Japan. The Nation-wide Evangelistic campaign will not operate independently of these denominational undertakings, but as far as possible will supplement and cooperate with such efforts.

3) Outstanding speakers have been selected, who upon request will be sent into the different communities to carry on the campaign. Dr. Toyohiko Kagawa has voluntarily offered to devote his entire time during the three years to this special effort. His offer has been enthusiastically accepted.

4) Denominational leaders have been approached and without exception all have pledged their whole-hearted cooperation with the campaign.

5) Special appeals are to be made to special classes of people. This method has been strongly stressed by Dr. Kagawa, and the committee in charge of the Nation-wide Evangelistic Campaign hope to put the plan into operation. Special efforts will be made to reach such groups as teachers, students, nurses, farmers and fishermen.

6) The general program as it has been worked out

calls for three distinct efforts. There will be in the first place an emphasis on preparation and training. This preparation and training will be largely accomplished at retreats and conferences. Secondly, direct evangelism will be carried on beginning in the large cities, like Tokyo and Osaka, and extending into smaller centers. And in the third place every effort will be made to conserve the results by developing a system of follow-up work.

7) The entire country has been divided into nineteen districts, and local committees are being formed in each one. Members of the central committee have visited a number of local groups, such as Tokyo, Osaka, Hiroshima, Kyushu, Nagoya, Sendai, Hokkaido and so forth. In every instance full cooperation has been secured.

8) The All-Japan Christian Conference voted a three year budget of ¥20,000 for the evangelistic campaign, but the committee in charge soon realized that six or seven thousand yen a year was wholly inadequate to carry on this campaign on the scale that the needs and the opportunity demanded. The amount was therefore soon increased to ¥10,000 per year, and just recently a new budget calling for ¥100,000 over the three year period was approved. It should be said however that of the ¥100,000 only ¥30,000 will be used by the Central Committee. The balance is to be secured and used by the local district committees. The larger denominations have been asked to contribute ¥800 a year; the smaller groups have been allotted shares ranging from ¥100 to ¥300. All have agreed to assume this financial responsibility. The balance is being raised in personal gifts.

The Nation-wide Evangelistic Campaign was born out of the consciousness of a great need. It has won the unanimous approval of the various denominations in Japan. It has been undertaken with great zeal and enthusiasm. If properly led and directed, it has in it magnificent opportunities to make a lasting contribution to Japan in the most critical hour of her history.

THE JAPANESE CHURCH IN THE CRISIS

The China Incident, it is hardly necessary to say, has deeply affected all phases and all departments of church life. It can be said without fear of exaggeration that the Protestant church in the eighty years of its history in this empire has never been confronted by so difficult a situation. The church had to make up its mind not only in regard to the conflict with China. It was faced also with the much more delicate questions of its attitude towards the state and towards State Shintoism.

In a very general way it may be said that the church in Japan during the first eighteen months of the conflict with China has experienced three reactions as a result of that conflict. First there was a period of deep perplexity. The church, conscious of the seriousness of the problems between the two nations, was making every effort within its power through fellowship and conference with Chinese Christians to bring about better relations. As the incident, which took place on July 7th, 1937, gradually expanded into a prolonged conflict, the church saw with deep bewilderment its high ideals of good-will shattered to the ground.

As the strife in China developed, taking on ever greater proportions, and as consequently the nationalistic spirit in Japan grew in intensity, concern and alarm seized the church. Christianity, still considered by many to be a foreign religion, seemed to be subjected to special scrutiny. There was the questionnaire, with its thirteen fundamental points, sent out by the Osaka gendarmerie. There was the well known Doshisha case and also the Nishio case. Police officers and members of the gendarmerie visited the annual meetings of the National Christian Council, and of the various denominations. They also came to the meetings of the local churches and frequently interviewed pastors and missionaries in their homes. All kinds of rumors filled the air. Most of them

proved to be entirely groundless, but nevertheless a spirit of concern and to a certain extent of fear took hold of the church. As a result a quietus was put on many Christian activities, such as street meetings and special evangelistic efforts. In some instances, missionaries were kindly advised not to visit the churches for the time being.

A SENSE OF MISSION

This feeling of concern and alarm continued through the summer of 1938, but from the fall of that year a remarkable change has come over the church. A great weight seemed to be lifted off its shoulders. The rather depressing spirit which seemed to have rested upon the church was transformed into a new spirit, characterized by a sense or a consciousness of a great need in the nation and the ability of the church to contribute largely towards meeting that need. What has brought about this striking change? Have the authorities received a better understanding of the value of the contribution that the church can make? Or have they decided that a policy of cooperation is wiser than one of friction? Or has the church on the other hand shown by its actions that it is ready to shoulder its share of the burden in this major crisis confronting Japan?

Whatever the answer to the above question may be, there is no doubt of the fact that the church is deeply conscious of its mission to make a large contribution to the nation in these critical days. As a result of this consciousness new life and vigor are flowing into the church. The contribution that the church can make appears to be threefold. First, it can cooperate with the Spiritual Mobilization Committee of the government in stressing thrift, frugality, loyalty, health and purity. This point is definitely emphasized in the prospectus of the Nation-Wide Evangelistic Campaign. Secondly, the church feels that it has a certain mission in China. The work of the

missionaries in that land, according to reports, has made a profound impression upon army and government leaders and the challenge has come to the church in Japan, urging the Christians in this empire to emulate the excellent example set by the missionaries. This challenge has caught the imagination of the Japanese Christians and they really would like to render some distinct service to the Chinese people. Whether times of strife, however, are best suited to further this kind of endeavor and whether the church in Japan, which is not a rich church, can finance such a venture without government aid are problems still unsolved.

There can be no doubt, however, that the third contribution is one which the church is not only in a position to make, but at the same time is likewise a service for which there seems to be very great need. This third contribution may be summed up in the rather indefinite term "evangelism". Several facts are quite clear in this connection. One is that there exists a very distinct need for evangelism. There is much desire for spiritual help and comfort. In 1938 the Japan Bible Society sold 100,000 more copies of the Scriptures than in the previous year. This fact simply bears out what a chart in the office of the Society graphically reveals. In every war in which Japan has been engaged the sale of the Scriptures has reached new peaks. That was true of the wars with China and with Russia and also of the World War. It is also a fact that the nation is very much concerned about the aftermath of the present conflict. Strong moral and spiritual emphases will be required, and what organization is better fitted to render such a service than the church? Conscious of this need and of this challenge every denomination in Japan has undertaken some special evangelistic movement. The Nation-Wide Evangelistic Campaign, unanimously and enthusiastically endorsed by all of the churches, is another example of the consciousness of this call to the Christians in the empire.

THE CHURCHES AND CITIZENSHIP

The effect of the China Incident upon the churches has become evident in many ways. It has caused the Christians in Japan to rethink their position in regard to the state and to State Shintoism. No clear cut proclamation has yet been made, but in the minds of the Christians definite conceptions are gradually crystallizing. That a clear cut statement of the attitude of the Christians towards these matters is one of the crying needs of the Christian movement in Japan no one will deny.

At the urgent suggestion of the authorities every denomination has appointed a committee to cooperate with the government committee on Spiritual Mobilization. Conferences arranged by the government have been held with the Christian pastors at which time government officials in high positions have sought to make clear the nature and the aims of the present conflict. From these conferences have gone suggestions to the denominations how they may do their share in the present crisis. As a result churches have done their part in sending comfort bags to the men at the front and in extending material and spiritual help to the families of the men called into service. On the 20th of December, for instance, the Christians of Tokyo gave a Christmas party in the Hibiya Public Hall for the families of the soldiers and to a number of wounded men.

At New Year time one thousand Christians proceeded to the famous Niju Bridge in front of the Imperial palace, bowed towards the palace and offered prayer for the welfare of the Imperial Family. In many churches on New Year day the Christians paused for a moment and rising to their feet, bowed in deep reverence towards the Imperial palace.

Preaching also has shown the influence of the present crisis. On special days, sermons urging loyalty have been preached, but it may also be said that hardly a sermon

is preached these days which does not in some way or other reflect the influence to a greater or lesser extent of the major crisis facing Japan. There has been, however, no such virulent denunciation of the enemy as was often heard from Western pulpits at the time of the World War.

In the prayers of the Christians the real desire and innermost aspirations are revealed. At a time such as this the prayers naturally reflect the deep concern of the people for the welfare of their native land. They pray for the Imperial Family, for the leaders in the state, for the men at the front, for the bereaved families and for the wounded men, for the speedy coming of everlasting peace in the Far East, for the Chinese people and especially for the Chinese Christians and for themselves, that in this hour of Japan's greatest need they may be able to accomplish the purpose and the mission that God has for them.

It cannot be over-emphasized that at this time when Japan is facing the major crisis in her history, there is among the Christians of this land a complete absence of hysteria, frenzy and hate.

To some observers it may seem that the church in Japan has been compromising some of the fundamental positions of the Christian faith. It must always be remembered, however, that the church in Japan is a comparatively young church and that this young church has been forced to face situations during the last year which would stagger much older churches. Even if in this day of crisis the church in Japan should deviate from the commonly accepted way, she has in her possession four essentials which eventually would lead her back. These are the eternal Word of God, the challenging example of her Master, the glorious heritage of the church in all lands and ages and the Christ-promised Holy Spirit, the Spirit of Truth.

Chapter XXI

THE ROMAN CATHOLIC CHURCH IN 1938

Rev. Leo Ward

The principal event of Catholic interest in Japan during the past year was the consecration of Mgr. Peter Tatsuo Doi as the first Japanese Archbishop of Tokyo on February 13th. Archbishop Doi's appointment followed upon the resignation of Archbishop Chambon, who became the first Bishop of the new See of Yokohama on February 20th. Archbishop Doi has won the affectionate respect of all his clergy and people during his first year of office.

RELATIONS WITH CHINA

Apart from these ecclesiastical events the past year in spite of its tragic aspects was marked by an increased sense of spiritual solidarity between the Catholics of Japan and China. On January 7th a Catholic Society was formed in Tokyo for the relief of Chinese sufferers from the war and collections were made outside all the churches for the work of Father Jacquinot. This famous French missionary in China has received support for his works of charity both from the government of Japan and from that of Chiang Kai-shek as well as from President Roosevelt. His Christ-like charity and complete detachment from politics have won the respect of both parties to the conflict. He has succeeded in establishing neutral zones both in Shanghai and Nanking where a total of half a million Chinese have taken refuge. This is surely an achievement unparalleled in the history of modern warfare. The respect in which Father Jacquinot is held by Japanese and Chinese alike is, to a large extent, shared by his fellow missionaries in China. The following is

taken from the November number of the "Kaikosha Kiji" or Army Officers' Club Magazine. It occurs in an article entitled "Survey of the Ideological Conflict."

"Catholics in China have by now reached the great number of 3,300,000 believers, and the church in a spirit of self-sacrifice is carrying on educational, social and charitable works. Its power is such that nothing can uproot it."

WORK IN JAPAN

Apart from the effects of the conflict in China, which has so greatly increased the Church's prestige in Japan itself, missionary work here has proceeded normally. Intellectual activities have not been neglected. On January 25th a learned review called *Monumenta Nipponica* was started by Jochi University. It is written in English, French and German by scholars of international standing. A learned society has also been formed for the study of the Christian century in Japan. In May Father Marega published an Italian translation of the *Kojiki*. In June Father Cesselin of Tsukiji published his long awaited Japanese-French dictionary. A new magazine for Japanese priests called *Fukyo* has also appeared in the past year. The biography of the late Father Villion was published on November 19th. Father Hermann Henders, Rector of Jochi University, has undertaken a German translation of the poems of the late Emperor Meiji.

Two interesting anniversaries have occurred during the past year. On January 4th the brothers of the Society of Mary, who conduct the famous Gyosei or Morning Star School in Tokyo, as well as several other schools for boys, celebrated the 50th anniversary of their arrival in Japan. In November Jochi University celebrated its 25th anniversary.

A new church was opened in Hodogaya in May. A new middle school at the foot of Rokko mountain in the Kwansai was started by the Fathers of the Society of

Jesus on April 9th. In November the Nogi Higher School for girls at Katase near Kamakura and also the Junshin Higher School for girls in Nagasaki were completed.

On February 11th ten Catholic social works received financial aid from the Imperial family.

During the past year a number of famous Catholic personages have visited Japan.

The death of our Holy Father, the Pope, belongs to the year 1939, but I cannot close this survey without saying how grateful Catholics have been for the sympathy expressed, not only by our separated Christian brethren, but also by the whole Japanese nation generally on the occasion of that sad bereavement.

CATHOLIC STATISTICS

	1937	1938
Number of Catholics	111,488	111,856
Bishops	15	12
Foreign Priests	299	293
Japanese Priests	111	115
Brothers		
Foreign	109	104
Japanese	105	127
Nuns		
Foreign	494	489
Japanese	759	672
Seminarists		
Seniors	123	112
Juniors	312	271
Parishes	240	210
Baptisms		
Adult	1,771	1,757
Infants	3,538	3,493
Baptisms of dying	3,999	3,875
Marriages	794	931
Catechumens	2,598	2,835

University	1	1
Students	750	631
Middle Schools for boys	8	7
Students	4,256	3,816
Middle Schools		
For girls	26	24
Students	10,031	8,413
Technical Schools		
For boys	4	5
Students	90	210
Technical Schools		
For girls	15	17
Students	1,834	2,757
Primary Schools		
For boys	3	4
Students	755	749
Primary Schools		
For girls	7	5
Students	1,658	1,609
Material Schools	101	98
Children	7,379	6,685
Sunday Schools	97	104
Pupils	6,243	6,192
Orphanages	26	26
Orphans	846	829
Old peoples homes	8	7
Inmates	123	121
Hospitals and Sanatoria	16	15
Beds	420	405
Sick	2,833	2,805
Leper Hospitals	2	2
Lepers	242	178
Weekly periodicals	3	3
Monthly periodicals	17	14

Chapter XXII

THE RECENT STORY OF CHRISTIAN EDUCATION IN JAPAN

Henry V. E. Stegeman

The story of Christian Education in Japan has been told frequently, both by those engaged in it and by those who have investigated it from without. More or less of that story is told each year in this Yearbook, with the result that little that is new remains to be said. Nevertheless, although habitual readers of the Yearbook will here find much that they already know, it is hoped that certain phases of the subject may receive more than the usual emphasis and so afford information even to such readers, as well as to those who may be less familiar with this field. As we have indicated in our subject, we make no attempt to cover the entire six or seven decades that Christian schools have existed here. That history must remain in the background as we think here of the later years.

Suffice it to say, that school after school has lived, wrought, struggled, and attained for more than half a century; each has a tale to tell of small, informal beginnings, growth of student-body, expansion of curriculum, replacement of old buildings by modern structures, loyalty of multitudes of graduates, increase of indigenous control, progress toward self-support,—and each faces the coming decades, not without concern, but yet with a consciousness of a task worth while.

A glance at the Directory of "Christian Educational Institutions" serves at once to show the scope of the Christian educational movement in Japan, with numerous classifications—Universities, Colleges, Theol-

ological Schools, Normal Schools, Middle (or secondary) Schools, Night Schools, Special Schools, Primary Schools, and Kindergartens. The bulk of actual work done under some of these heads may be relatively small; all along the line, as one not too sympathetic appraiser said a few years ago of Christian secondary education, the educational program of the Christian movement may be characterized as a "little Protestant venture." And yet it is gratifying to note that this movement now spans the whole range from pre-school education to the university, and we may be hopeful that some of the weaker links in the chain will gradually be strengthened.

IDENTIFICATION WITH THE JAPANESE SCENE

Constantly the Christian schools are in process of becoming more thoroughly a part of Japanese life. The term "*mission school*" still lingers as a convenient way of designating these schools, but is becoming increasingly inaccurate. The number of missionary executives is gradually approaching zero, governing boards are becoming predominantly Japanese in personnel, the last year again has seen certain schools incorporated under Japanese law, the application of other schools for such status is pending. The National Christian Educational Association, at its last annual meeting, dispensed entirely with the services of an English secretary.

This movement toward naturalization in Japanese life is manifested in the trend toward financial self-support. Endowment campaigns have up to this time proved strikingly successful, although the present national crisis is proving a check in some institutions to money-raising on any great scale. Many of the schools report that as much as 75 or 80% of their annual budgets is raised on the field, several report that self-support is being made a goal to be reached after three or four years, or even earlier. The Japan Theological Seminary (Presbyterian-Reformed) is in its last year of reliance

on foreign grants; Kinjo Girls' School in Nagoya, entirely without official connections with foreign Christian bodies, and with a Board of Directors chosen entirely by a Japanese constituency, received its last foreign appropriation in March, 1938. Usually, such self-support does not provide for the salaries of missionary teachers.

It is very gratifying that the trend toward economic independence does not imply a tendency to dispense with missionary instructors. The theological school just referred to accompanied its word of thanks for the closed period of financial aid with a request for the services of one more missionary lecturer. The principal of a girls' school rejected the idea of employing a non-missionary English teacher by saying: "We can find plenty of English teachers, but we want missionaries." . . . In a girls' school where Japanese control has greatly increased of late, the Board of Directors asks earnestly for a foreign staff of four missionaries to be continued; from the minutes we quote: "The Chairman of the Board stressed the fact that there is a definite work in the school which only a foreign missionary can do, and the Principal emphatically explained that there is a welcome from the school and the community for the missionary who comes with the intention of giving her life's best effort to the work here."

SCHOOLS AND THE PRESENT CRISIS

A great measure of identification with the Japanese scene has been brought to pass by national trends of the past few years and by the present crisis. Christian schools continue to request and to receive the Imperial Portraits. Schools whose articles of incorporation did not include in the statement of purpose a suitable reference to the Imperial Rescript on Education, are conforming to the request of the educational authorities that the expression of their purpose in this matter be suitably expanded. Visits to shrines have come to be

definitely included in the activities of a number of Christian schools, on the principle that such ceremonies are of patriotic, non-religious significance. Likewise, there is a tendency to make a definite distinction between patriotic exercises and religious worship in the observance of national holidays, the two not being fused together at the same function. Curricula are also being influenced; recent years have occasioned in some schools more stress on the study of commercial subjects, Japanese language and history, and modern Chinese, somewhat at the expense of English.

The China crisis has occasioned or intensified numerous special activities in the schools—flag-raising ceremonies; obeisance toward the Imperial palace and the Yasukuni Military Shrine; observance of special “weeks” for emphasis of health, frugality, fire-prevention, air-defense and mobilization of the national spirit; collection of old metal and other articles for war needs; sewing of hospital garments for wounded soldiers or collar badges for soldiers’ uniforms; making gardens at military hospitals; visiting wounded soldiers in hospitals, and calling on the families of soldiers at the front; economizing at stated intervals on noon-lunches to save money for emergency purposes; raising of funds for relief as for aeroplanes; participation in demonstrations to celebrate the fall of strategic positions in China; radio gymnastics and hiking to cultivate physical fitness; the use of staple-fiber in school uniforms and simplification of their style; an increase in ceremonies and special days; and lectures on the general situation on the Asia continent.

The emphasis which may possibly have come to stay is that on physical labor. During the emergency it is being called Labor for Service. Students are being asked to do manual labor on roads or shrine-grounds, to assist in care of school-property, to give parts of their vacations to gardening.

The spirit of such work is service to "God, country, and school." It is not merely for rendering direct aid in the crisis, but also for strengthening the fiber of the young citizens, as well as the national morale. It may be said with confidence that by this emphasis something has been introduced into Japanese education that has been lacking hitherto. It is now possible to assign manual work to students of any social class. They are learning the dignity of physical work. Young scholars' hands are profiting by calluses and blisters. We have here a form of "learning by doing" that can be applied over a large area of educational life.

It cannot be denied that recent years have created a new situation for the Christian schools, which during past decades had absorbed so much internationalism from the democratic West. In the past, missionaries have perhaps too easily supposed that that only was international which appreciated the contribution of their own cultures; possibly their own power of appreciation may have to be widened. In other words, Japan's present attitude from one point of view can profitably be interpreted, not as a rejection of all foreign influence, but as a resolve on this nation's part both to take more pride in her own cultural treasure and to choose for herself such Western influence as she esteems useful.

The nation's educational authorities from time to time call conferences of teachers to consider emphases and methods in teaching certain subjects—such as history, ethics, and civics. The emphasis, of course, is on the Japanese point of view. But though the stress at a recent conference on the teaching of pedagogy, was on "*jichō-shin*" (self-esteem), this, too, may be taken as evidence that Japan has decided to abandon an undue feeling of inferiority as she appraises the achievements of other peoples. Hence, while Christian schools at present are losing not a little of their previous Western color, this need not be wholly a cause for alarm.

The Christian program of these schools is still functioning with energy, though under somewhat altered conditions.

RELIGIOUS AND CHARACTER-TRAINING ACTIVITIES

In general it seems safe to say that the Christian schools have a high sense of purpose. The statement of that purpose varies with different schools and different individual educators. Some stress the importance of the Christian school as an evangelistic agency; others think of such schools as training-places for Christian character; many ask for both objectives, and think that the two are vitally related; some add the element of infiltration of Christian ideals into society. There may be a slight cleavage of opinion between those who work to cultivate Christian character without pressing too much for religious decision, and those who think profession of faith in Jesus Christ to be a necessary objective. While not entering into this problem here, we cannot refrain from submitting for consideration the words of one who feels that the work of Christian schools should be "vitality and distinctively Christian, even evangelistic. Otherwise one makes people who have been immunized to the voice of the living Christ."

However, the purpose of Christian schools may be phrased, it receives extremely loyal support from the teaching staffs. Their spirit would seem to compare very favorably with that of faculties in similar schools in the West. Not every teacher is active in religious things, but even those who are not, show a loyalty to their schools by staying with them even at financial loss; many take regular assigned part in the school worship; many are faithful and effective as class-advisors, group-leaders, and personal workers. On the whole the amount of extra-curricular religious activity carried on by the teachers in these schools is exceedingly gratifying. They possess a religious *esprit de corps*. One way of maintaining or

strengthening that *esprit de corps* is suggested by the Kwassui Girls' School's autumn retreat for the faculty members. Likewise leaders of one of the large denominations have been considering calling an inspirational conference to stimulate the sense of mission among Christian teachers. A similar result is aimed at by the annual summer school or conference for teachers of Christian schools. The conference in 1938, at Gotemba, had an attendance of over two hundred.

The religious program of the schools, while not allowed to interfere with the academic work, is decidedly extensive. Besides curricular Bible study and stated chapel exercises, one hears of faculty prayer-meetings, early morning prayer and Bible study, religious discussion periods, formal worship and preaching once a week, seasons for religious emphasis, and attendance at summer conferences. In the field of equipment for religious activity, special mention may well be accorded to the completion of the new Chapel and Auditorium at the Woman's Christian College in Tokyo. With excellent acoustic facilities, and most unique architecture, it may prove to be a distinctive contribution to Christian work in this country. Material for the curricular Bible instruction in the Christian schools has been revised or newly prepared by the National Christian Educational Association. The following text-books for use in middle schools are now on the market: Characters of the Old Testament, The Life of Paul, The Prophets and Their Teaching, and The Teaching of Jesus. Large, detailed Bible maps are in the making. A General Map of Palestine (6 ft. x 4 ft.) is the first to be put on sale. In 1938 a conference for Bible teachers was held for the first time under the auspices of the just-mentioned Association. Some 80 teachers assembled for this conference near Hakone, and carried on a very full three-day program.

EXPRESSION OF THE CHRISTIAN SPIRIT

Students of Christian schools find many opportunities for expression of the Christian spirit. In a general way, these may be called character-training activities. They make for development of positive personality, motivated by a spirit of service. Such training, as well as direct religious guidance, is the purpose of the numerous summer camps reported by various schools. The use of the summer-retreat as a phase of the general educational program is not yet common, although such a project, which may be called a "summer school," is reported by Poole Girls' School. This school is held at To-no-mine, the Kwansai Nikko. About one hundred girls and ten or fifteen teachers are usually in attendance. Here, "worship and Bible study form the foundation, with practice in cooperation in daily chores, music, hiking, etc." Projects for social service are reported by many schools. Social settlements and other social relief institutions are visited and assisted; material and financial aid are sought for the unfortunates by various unique and interesting projects. One school, through its Y.W.C.A., shows tangible sympathy to the inmates of an Old People's Home and to those of a hospital for the homeless. Another school periodically posts its pupils on the streets with a charity-kettle in Salvation Army style. Another school, while collecting goods and money for relief at Christmas time, gives definite study to the type of work that is being assisted.

Some projects reported are not strictly of a moral-training sort, but like the Labor for Service previously described, they have their moral values. From Kyushu Gakuin boys' middle school we hear that "last summer the whole student body and teachers took as their project to help a prefectural undertaking in the building of a large retaining wall at the foot of Mt. Aso to reclaim farming land. This took up most of the vacation, one

class going at a time. Their work was highly spoken of, and the training seemed very good as all were under supervision with daily chapel services." To-O-Gijuku (boys' middle school) tells about what has come to be a fixed portion of its educational program: "Some years ago the school received, from a Japanese supporter, a tract of about 2,000 acres of mountain and farm land. On this land a variety of experiments are being made: better culture of rice, apples, American varieties of wheat suited to the cold climate, vegetables, herbs, forest trees, etc. On the land was a village of thirty-five families in very destitute circumstances; for them a rural program of health, education (year-round nursery and social-center), and religious work has been developed, in connection with the agricultural department of the school."

So we might go on to tell of what still other schools are doing. Briefly summing up, we may say that the training given in Christian schools, while linked to the vital forces of religion, is also made to bear upon conduct in society, and so offers considerable scope for the development of wholesome personality.

RELATION OF CHRISTIAN SCHOOLS TO THE CHURCH

We face here a problem for which no satisfactory solution has as yet been found. This is the problem of how to make the lives touched in schools a permanent element in the church-life of the land. It may truly be claimed that the schools are loyal to the church's cause, and would like to lead their pupils into satisfying church-membership if they could. Yet the fact remains that the interest in Christianity that is awakened in the hearts of students, does not satisfactorily carry over into attachment to the church.

One fundamental reason for this condition lies in the failure of many teachers, even though they are Christians, to set an example of Sabbath-observance and church-attendance. Such are too prone to say with the students

that the church fails to attract. But notwithstanding such obstacles, the schools are trying in various ways to improve the situation. In some places, local pastors are asked to serve as Bible teachers, to lead Chapel services at regular intervals, or occasionally to give special addresses. Where dormitories still exist, the students are expected to attend church-services, but this affects only a small fraction of the student-body. In cases where an unusually impressive pastor is invited to a school to serve as leader of a special religious campaign, the result may be seen in an increased attendance of students at his church-meetings, but such circumstances are not numerous. The fact is that churches that attract, and pastors that are conspicuously effective with students, are hard to find. We recognize, of course, that this failure to attract is a problem with many angles, and that mere criticism of the church is not a thorough-going attitude.

The most sweeping attempt to solve the problem is to have a "school-church." Reports about attendance at these services are none too enthusiastic in most cases. In some cases such a "school-church" makes the decision to accept baptism an easier matter, and this leads to gratifying numerical results for the time being at least. But the fact remains that the students are not thereby made aware of the existence of churches in general, and fail to be assimilated by them after graduation.

RELIGIOUS FOLLOW-UP WORK

This difficult problem lends importance to the question of what the Christian schools are doing to "follow-up" their students after they graduate, in order to conserve their interest in Christianity. Many schools confess that nothing systematic is being done. This is due both to lack of time and to the natural difficulty of maintaining touch with individuals after they are caught up in the complex channels of society. Methods being followed are visitation by the Principal, by individuals who fill the

double capacity of alumnus(a) and teacher, or by missionary teachers who form the center of alumni district rallies. Another method used is that of sending to the graduates some school publication, letters from Principal or school pastor, or letters from alumnae secretary in connection with important personal events in the lives of the graduates. Bible-study hours for graduates, or monthly religious services to which graduates as well as pupils are invited, or addresses by religious leaders at alumnae meetings,—are reported by other schools. A few schools try systematically to put their pupils in touch with churches when they graduate. Special mention should be made of one school which reports the "employment of a theological graduate who gives practically full-time to correspondence evangelism, with special reference to graduates of the school." A girls' school tells us that "systematic and careful, constant attention is given to providing definite opportunities for Christian service, especially in Sunday School work, for the Christian graduates. The percentage of their activity until marriage is very high."

EARLY CHILDHOOD EDUCATION

(The Kindergarten Movement)

The list of five or six primary schools in the Directory of "Christian Educational Associations" represents the scope of that phase of the program. Reports from these schools indicate a real measure of satisfaction. One of them calls attention to the difficulty of finding Christian teachers. All of these primary schools form part of school-plants that include higher departments.

We pass on now to discuss kindergarten and other pre-school work. The Directory has usually referred to this movement in one sentence, that of last year giving the number of Christian kindergartens as 370. It seems more nearly accurate to increase that figure to 600, this number including nursery schools as well as regulation kinder-

gartens.

That the kindergarten movement is finding firm root-age in Japan is shown by the vigor of the organization known as the Christian Federation for Childhood Education (*Kirisutokyo Hoiku Remmei*). This is in great measure a distinctively Japanese organization for Japanese kindergartens, but kindergartens with missionary connections are rapidly joining it. The membership fee is paid by any kindergarten that wishes to join, the teachers thereby automatically becoming members. At the same time the foreign kindergarteners feel that this federation does not fully supply the help hitherto afforded by the English programs of the Japanese Kindergarten Union, and study is now being given to methods of providing such inspiration in the future, even though the foreign kindergarten movement becomes less highly organized than before.

There are a number of Christian training schools for kindergarten work. The larger ones report an enrollment of 50 or 60, and graduating classes of 20 or 25. Usually one or two missionaries are included on the staff. The demand for the services of these graduates is strong.

There seems to be a tendency for higher Christian schools to launch out in this field. We find that several provide for kindergartens along with primary departments. There will probably be further expansion along this line, in order to provide laboratory experience in child-training and pedagogy for higher grade pupils.

KINDERGARTENS AND EVANGELISM

Kindergartens constitute a form of outreach for evangelistic work of the missions and churches. Not enough figures are in hand for safe generalization, but it is clear that large funds still come from abroad, especially for kindergartens with which missionaries are connected. Where the missionary and the local church plan together for this work, the relationship often becomes delicate be-

cause of the frequent desire of the pastor to be made the principal of the kindergarten, even though he may not be highly qualified in that field. Often there is tension calling for the missionary's treasures of self-control. Kindergartens are also a form of activity carried on by the Christian social-centers, and it is largely in connection with Christian social work that the nursery school movement is developing, groups starting perhaps first as day-nurseries and at length becoming established schools of the pre-school category. At present there are at least ten Christian nursery schools, chiefly under missionary auspices. The reader is referred to Miss Lois Lehman's article on this subject in the *Japan Christian Quarterly* for July, 1938.

Since concrete references help to brighten prosaic pages, we beg leave to call attention to a kindergarten center in Kagoshima Prefecture as one of the recent interesting projects in this field. Miss Azalea E. Peet is the missionary connected with this kindergarten. The work developed from a short-term day-nursery in a fishing village called Kushikino. Miss Peet tells us that she took up residence in this village in the autumn of 1936, her home being a reconstructed farmhouse, and the kindergarten building being a rebuilt barn that formerly housed horses and cows and pigs, and now accommodates 60 children. This "barn" likewise serves as a "church, Sunday School building, and social center for the village." Miss Peet feels that as a method of Christian approach and of social reconstruction, there is a wide field for kindergartens in rural sections.

Some inquiry was made as to the place of the missionary in kindergarten work in the future. Here, as in other lines, the missionary does feel a tension due to increasing interest and ability of Japanese workers, and recognizes the necessity of stepping more or less out of the foreground. Yet she must still be ready to "carry on." She is needed in order to set and maintain high standards of

work, and to inspire her Japanese associates. While modesty usually prevents her saying so, the kindergarten flourishes more under her supervision than under that of the local pastor. The approach to the rural districts will for some time call for the sacrificial spirit of the missionary. Summing up, on the one hand, she may choose to give place to Japanese workers in the organized institutions and do more informal work in one-day kindergartens, play-schools, health work, day-nurseries and the like; on the other hand, she must still be available all along the line as an expert in this kindergarten and pre-school activity.

SPECIAL SCHOOLS

We use the designation "special schools" in a broad sense to include a variety of institutions whose purpose generally is more practical than academic. We are including night schools in this group even though they form a separate classification in the Directory.

Throughout the land there are a number of night schools that form part of the program of evangelistic missionaries, or of local churches. These usually meet five or six nights a week, have classes for men or women or both, teach such subjects as English, Bible, typewriting and shorthand; have chapel sometimes once a week and sometimes every night; and also include Bible classes, Sunday worship services, and even special evangelistic meetings as part of their program. Here and there a night school department forms part of a large educational institution, as in Meiji Gakuin and Kwanto Gakuin. The one in Meiji Gakuin offers a three-year course practically the same as that of the Commercial College of that institution, has daily chapel and one hour of curricular Bible study each week. The one in Kwanto Gakuin has both men and women students, stresses English and typewriting, and also has courses in Japanese, Japanese history, and gymnastics. It has chapel twice a week, hymn-sings,

prayer-meetings, Bible-classes and a girls' club. In recent years it has come to follow national trends by becoming a youth school (*seinen gakko*) with military training for the men.

Next, we find a group of schools or training centers that form a cross between, or combination of, day and night schools, or have a combination of academic and practical objectives. Such an institution is the Palmore Girls' School which has 130 pupils in its three-year middle department studying a wide range of subjects including Bible and English, and 96 in its three-year higher department, studying English, Bible, and a great variety of subjects of a business nature. The sessions are held by day. Palmore Institute for Men is a night school with an attendance of 275. Practical English, English Bible, and typewriting are taught. In this group we include also the educational work of the Y.M.C.A. and the Y.W.C.A. in the larger cities of the Empire. Classes and clubs for study of modern languages, for business preparation, for training in household arts and music, for physical training, for preparation for higher schools, for technical or mechanical training, touch an immense number of young people. Chapel services, Bible classes, and special religious lectures are provided. The Surugadai Girls' School for the Tokyo Y. W. C. A. has a total of 1500 students who come from as many as 70 different schools throughout the Empire as well as from a number of schools in Tokyo.

Under "Special Schools" mention should be made of two schools for nurses' training, one connected with St. Luke's International Medical Center in Tokyo, and the other with the Tokyo Sanitarium Hospital of the Seventh Day Adventist Mission. The former graduates about fifteen nurses each year, and the latter five. Both require graduation from a secondary school as qualification for entrance. These graduates go into private practice, public health work, laboratory work, supervisory nursing, or the teaching of physiology and health in schools. Some of

the graduates of the St. Luke's school are successful in obtaining teachers' licenses along health lines by passing government examinations.

CHRISTIAN WORK FOR OTHER STUDENTS

Besides the goodly number of young people that are intensively influenced by the Christian schools, many thousands of students in government and other non-Christian schools constitute a most challenging field for Christian effort. Tribute should be paid to many missionaries who, though unable to concentrate wholly on this field, yet give generous portions of their time to the students in their communities—gathering them in Bible classes, conversation groups, discussion groups, or social circles, and dedicating many a precious hour to “unplanned, informal talks over a cup of tea.” Often these missionaries obtain their contact with students by serving as part-time teachers of English in nearby schools. Reference should also be made to the work of non-missionary foreign teachers and Japanese Christian teachers in the non-Christian schools. As a concrete case we have a Japanese teacher in a Commercial College in Kyushu, who sponsors a program of weekly Bible study, special lectures on Christian belief, social gatherings, hiking expeditions, and informal discussion meetings in Christian homes. Here then we have a group of missionary and non-missionary workers who as time and strength permit, cultivate as many students as they can, making them less prejudiced, introducing them to the church, and striving by various means to touch them vitally for Christ.

Within the school, such interested students are often organized into a group called a Y.M.C.A. under the leadership of Christian teachers. Through these groups contact is made with the Y. M. C. A. movement throughout the country, and inspiration is brought back to the local groups by those who attend the “Y” student conferences. To illustrate the Y.W.C.A.'s outreach in this field, mention

should be made of the fact that several schools in the Tokyo area have clubs that meet in the Y.W.C.A. building. Almost all of these schools are non-Christian. Thus far the organization of school Y.W.C.A.'s has been confined chiefly to Christian schools, but a certain number of non-Christian schools are being touched by means of clubs that have not yet come to be organized under the Y. W. C. A. name. Regular Y. W. C. A. organizations now exist in a medical school in Tokyo, and a girls' college in Osaka.

Particular mention should be made of individuals who have chosen to major in student work. Not all of them are known to the writer, but he has reference in Tokyo alone to men like H. B. Benninghoff, L. S. Albright, T. D. Walser, T. T. Brumbaugh, J. N. Bellinger, and David Takahara. Hundreds of students of numerous universities and colleges are influenced by these workers, who make their homes or local churches or special student-centers, the focus of various activities such as classes for study of the Bible or for discussion, clubs for culture or for recreation, meetings for practical use of English, Christian Endeavor meetings, as well as personal conferences with individuals. Features of Dr. Benninghoff's work are an English night-school and a self-supporting and self-governing Christian hostel. He reports also a student service on Sunday mornings, and a more formal church service in the evening, and that twelve students joined the church in recent months. Mr. Albright's work includes gathering of students to hear sermons and lectures, and the distribution of books and pamphlets. His work is "almost entirely church-centered," and aims to achieve "a thorough-going church-centered program of religious education." Dr. Walser has his work organized as the "Open Door Student Council," consisting of fourteen self-governing student groups that meet weekly for various purposes, but with religion at the center of their programs. He tries definitely to put students into contact with local churches. Dr. Brum-

baugh is just back from furlough, but his work in the Wesley Fellowship of Christian Youth was carried on by Mr. Bellinger and Mr. Takahara, who centered their work in the Ushigome Methodist Church of Tokyo. They report their work to be "definitely a movement of the Methodist church." Mrs. Bellinger conducted a weekly class for girls in cooking and other household arts.

CONCLUSION

In closing, the writer extends thanks to all those who provided information for this study. Without making explicit references, reports from many sources have been welded together to make a single story. Certain problems have received scant treatment or have remained untouched, for the reason that our task has been the presentation of facts rather than the discussion of theory. Hence we merely call attention to such question as these: How best can Christian education continue to exist and grow in the face of the constant progress made by state-institutions? Is not the movement for self-support of Christian schools going forward at a rate inconsistent with the size of the Christian constituency in Japan, and so at the risk of weakening the Christian emphasis and reducing the quality of the general program of these schools? How can the benefit of progressive educational methods be secured along with conformity to regulations involved in government recognition? Questions of this kind show that Christian educators cannot ever safely wax complacent; their work must always be done with a sense of tension, the challenging uncertainty that fills all of human life. But these educators are men and women of faith, who sound a note of good cheer even while they speak realistically of their struggles. As they proceed to add new chapters to the story of Christian education, their attitude is one of Christian optimism.

Chapter XXIII

THE YEAR'S NEW BOOKS IN THE CHRISTIAN FIELD

Kiyoshi Saito

The genealogies in Matthew Chapter 1 and Luke Chapter III are not just parallel lists of names; the more one looks into the matter the more one realizes that this is a most interesting and living genealogy for Christian faith. The following list of books is entirely different from the above in general and yet in one particular there is a similarity. That is to say, this list shows the books produced in the (Japanese) Christian world during the year. In other words the list of books read by Japanese Christians in one year is not just a list of titles. For the books published in one year surely supply the spiritual food for Japanese Christians during that period. In this respect our attitude to the books published in 1938 is by no means an unimportant question. The China Incident has caused self-reflection in all departments of life, and not least in the publishing world.

But the religious world as compared with the general publishing world has been protected from wind and waves like a peaceful harbor. Of course this peaceful harbor has not been without some disturbance of wind and wave. But as compared with the open sea, the harbor in which the religious world finds itself has been blessed with conditions like that of a safety zone.

During the past four or five years our religious world has been stirred by two different tendencies. The first is the view of faith involved in the crisis theology of the dialectical school represented by Karl Barth. The second is the tendency of the practical school represented by the

Oxford Group Movement. Passing through the first period of enthusiastic reception of new tendencies we now await the second period of calm reflection and criticism. In this sense during the year 1938 and from the point of view of criticism there were two religious views adopted. The above two tendencies each produced various translations to satisfy the thirst of the reading public.

Some twenty books on the Bible and Bible study were produced during the year. Among these the fact that only four are translations bears witness to the new situation in which translations no longer satisfy the reading public and which constitutes a demand for the work of our own Bible scholars. As one year's product the above is certainly not large, nor yet is it entirely negligible.

The publication of books on Bible study shows that the tendency to faith is healthy. European and American books in theology, philosophy of religion and views of Christianity are represented by Gogarten, Aulen, Andrew Murray, G. P. Pierson, Brunner, Barth and Zurunaizen, Hinton, Calvin, Barth, Buxton and Swedenborg.

Among our own authors books on Christian ideas are plentiful. For instance, there are Dr. Shogo Yamaya's "Concerning Christian Love," Yoshitaka Kumano's "The Special Characteristics of Christianity," and Toyohiko Kagawa's "Gratitude to God for Redemptive Love."

Reflecting the religious world under the emergency period we have Mazumi Hino's "The Basic Principles of (Japanese) Policy and the Essence of Christianity" and Kiyoshi Maejima's "The Substance and Mission of the Japanese Empire."

The translation of Paschal's "Collection of Short Writings" and his "Meditations" (*Pensées*) shows that the revival of Paschal has taken place. That we can taste the splendid fruits of the spirit in such a busy world as this may seem strange. But in the inner spirit of man there is a peaceful world, which the disturbances of the outward world do not reach, and which seeks earnestly for

truth and reality. These books come into our ken like the appearance of a very wonderful star in the sky of Japan.

Among complete collections, Takeshi Fujii's "Complete Works" in their second (limited) edition were oversubscribed. This author is a most earnest and sincere writer, and this probably accounts for the fact that his re-published works secured so many subscribers. In the Autumn, Hiromichi Kozaki's "Complete Works" began to appear and by the end of the year three out of the six volumes were published. This work will eventually cover the three periods of the Meiji, Taisho and Showa eras and the influence of the author's faith and personality on men and events will no doubt last for many years.

This brings to mind the extraordinary book "Masahisa Uemura and his Age" in five volumes, begun at the end of 1937 and completed in 1938. Employing the famous preacher, educator and writer Masahisa Uemura as central figure, this book records the history of Japanese Christianity through the Meiji and Taisho periods. It is a large work of 4,000 pages in all, and utilizing a wealth of source material, constitutes a particularly important set of books.

The spiritual successor of Masahisa Uemura is Tokutaro Takakura, the final volume of whose ten-volume "Complete Works" was completed during 1938.

Meanwhile in the field of Christian history, Antei Hi-yane's projected five-volume "History of Japanese Christianity" made its bow with the appearance of two volumes in the year under review. The same author's "The Expansion of Japanese Christianity," Daikichiro Tagawa's "State and Religion," Shinji Tajima's "National Righteousness" and Léon Page's "History of Japanese Catholic Christianity" also appeared.

In the sphere of biography some twenty different volumes appeared. In every age and among all classes of people good biographical literature is always welcome. The desire for thoroughly Christian literature has

recently become very outstanding. The Kyo Bun Kwan's official monthly publication "Intelligencer" brings the breath of literature into the religious world and is creating a literary oasis in our life. But the religious world in general is by no means very active. However, during the year in question more than twenty novels, hymnals, books of poems and miscellaneous writings have appeared, and while this does not represent a great output, still it is somewhat encouraging.

The tendency in favor of pure Christian literature gives an impression of the approach of Spring. Whether this will lead to an outburst of bloom or not we cannot tell; we can only wait in hope.

Among this year's products of real literary record, one may well select Christie's "Thirty Years in Mukden" and Masako Ogawa's "Little Island Spring." The former is a translation, but the latter is the precious record in detail of a young woman's service among unfortunate lepers in the Inland Sea. Both of the above books are proving very inspiring to their readers. I regard them as special answers to the serious need involved in the present China Incident. Especially Miss Ogawa's "Little Island Spring" is more valuable than ten or even a hundred propaganda essays on the leper situation in bringing this problem to our attention. The outpouring of a warm heart, full of pity and compassion, in real sincerity toward suffering people, stirs the hearts of those who read. This book is still extending its influence throughout the country. Needless to say Jiro Nagasaki the head of the Tokyo Nagasaki Book Store, which published this book, is an earnest Christian. He is exerting his best efforts to draw attention to the leper problem, and has published some twenty books on that problem. There are not many such book stores in the world.

At the very close of 1938 Kanichi Niizato, evangelist among the deaf and dumb, published "A Journey Through Korea and Manchuria During the China Incident" in

which, through nearly 400 pages, he records his impressions very fully.

In the Autumn, Toyohiko Kagawa sent forth his novel "Christ." This is the result of long planning and is a new adventure on the part of the author. This plan of Dr. Kagawa's is an effort to bring Christ nearer to the common people and to make His life known to the masses through the medium of the novel. The method of writing and the comparison of characters is peculiarly that of Dr. Kagawa. Into this book he pours all his enthusiasm and ideals. It is a remarkable literary product.

At the close of the year another book worthy of record appeared. This was Shishio Nakamura's "The Philosophical Understanding of Christianity." This writer, though not well known in the philosophical world, is really a figure of some importance. During many years of theological meditation and philosophical training, he has produced this book from his own individual point-of-view. The religious world of Japan recognizes with gratitude that this volume is an outstanding contribution to religious philosophy.

Though we cannot claim that the year 1938 represents a bountiful literary harvest in Japan, at least it is perhaps a normal harvest. Certainly the tendency is not a bad one; only the religious world as a whole has not yet attained a high level of reading. But we must realize that the entire work of one year makes preparation for the next.

Christian Books Published During 1938

1. THEOLOGY, PHILOSOPHY OF RELIGION AND CHRISTIAN IDEALISM

Full Translation of "My Faith in the Trinity"

(Gogarten) *Nobuo Sato*

The Study of Redemptive Love (Aulen). *Tsujie Moriyasu*

The Lord's Supper (Andrew Murray)	
The Cross of Christ (G. P. Pierson)	
Concerning the Love of Christ.	<i>Shogo Yamaya</i>
The History & Contents of the Prayer Book.	<i>M. Wakatsuki</i>
The Peculiar Nature of Christianity.....	<i>Yoshitaka Kumano</i>
The Word of God and the Man of Today (Brunner)	<i>Shikanosuke Nukagu</i>
Theology and the Church, Vol. IV, Books II, III, IV.	<i>The Japan Theological Seminary</i>
Free Translation of Forsythe's Theology.	<i>Saburo Ishijima</i>
The Fundamental Principles of Calvinism.	<i>K. Imamura</i>
The Independent Nature of Christianity.	<i>E. Hessel</i>
Seek God and Ye Shall Find (Barth & Zurunaizen)	<i>Seitaro Koyama</i>
The Meaning of Suffering (Hinton)	<i>Haruyoshi Kondo</i>
Primer of Christianity.	<i>Saburo Ishijima</i>
Principles of National Polity and the Essence of Christianity.	<i>Masumi Hino</i>

2. THE BIBLE AND BIBLE STUDY

Commentary on Philippians from the Greek.	<i>Y. Kondo</i>
Commentary on Galatians.	<i>Shigehiko Sato</i>
Guide to The Revelation of St. John (Moule).	<i>T. Sugai</i>
Luther's Commentary on Galatians.	<i>Kokichi Kurosaki</i>
The Daily Bible.	<i>Tosao Ota</i>
Sacred Songs in the Psalms (I & II).	<i>C. A. Logan</i>
Japan from the Standpoint of the Bible.	<i>Jyuji Nakada</i>
The Inspiration of the Bible.	<i>Shiro Takizawa</i>
The Psalms (I)	<i>Gumpei Yamamuro</i>
The Book of Job.	<i>Gumpei Yamamuro</i>
Bible Text Books, I. Characters in the Old Testament.	<i>Tsunetaro Toda</i>
" II. The Life of Jesus.	<i>Shunsaku Morita</i>
" III. The Life of Paul.	<i>Yugoro Chiba</i>
" IV. The Prophets & Their Teaching.	<i>Senji Tsuru</i>
" V. The Teaching of Jesus.	<i>Yahei Motomiya</i>
The Bible and Race.	<i>Junichi Asano</i>

- Commentary on Philipians and Philemon. *K. Ishijima*
 Commentary on the Letters of John. *Akira Miyauchi*
 The Study of Apocalyptic (Charles). *K. Ishijima*
 Commentary on I & II Peter. *Goji Tanaka*
 What is the Bible? *Masatoshi Yoro*
 Gobel's Gospel of Matthew (Two Parts). *Ueda Library*

3. CHRISTIAN FAITH, IDEALS, AND HISTORY

- The History of Japanese Christianity, I, II. *Antei Hiyane*
 The Extension of Japanese Christianity. *Antei Hiyane*
 What is the Lord's Prayer? *Fujio Fujiwara*
 True Freedom. *"Epictetus"*
 Complete Conquest. *Kiyozo Takemoto*
 State and Religion. *Daikichiro Tagawa*
 National Righteousness. *Shinji Ojima*
 Nijima's Primer of Humanity. *Kenichi Yarita*
 Tsunashima's Primer of Humanity. *Tsutomu Suyama*
 The History of Japanese Catholic Christianity I.
 (Léon Pagés). *Kogoro Yoshida*
 Brief Miscellaneous Works of Paschal. *K. Yunoki*
 Paschal's Meditations (Pensées). *Ko Yunoki*
 The Imitation of Christ (Thomas á Kempis). *T. Uchimura*
 The Essence and Mission of the Japanese Empire.
 *Kiyoshi Maejima*
 Gratitude Toward God for His Redemptive Love.
 *Toyohiko Kagawa*
 Listening to God. *Toku Yoshimoto*
 Winning City People. *Toku Yoshimoto*
 The Spread of the Japanese Race and Christianity.
 *Busuke Yashiro*
 Life Struggle. *Takeji Yabumoto*
 The Spirit and the Church (Gore). *Yoichiro Inagaki*
 Look Up to God From the Heart! *Yamao Murata*
 My Faith. *E. F. Upton*
 Day Dreams. *Tenrai Sumiya*
 Influence of Famous Lives. *Tenrai Sumiya*
 The History of Christian Ideals. *Isaburo Takayanagi*

Primer of the Perfect Life (Thomas á Kempis).

.....	<i>Kiyoshi Takemura</i>
The Words of Wesley.	<i>Kamenosuke Tanaka</i>
Meditations on Private Religious Life.	<i>Seiichi Miura</i>
Shinto and Christianity.	<i>Bunnosuke Sekine</i>
The History of the Organized Church.	<i>Naito Tomoga</i>
The Goal and Road of Life.	<i>D. B. Schneider</i>

4. COMPLETE WORKS AND VOLUMES OF SERMONS

Kozaki's Complete Works (The History of Japanese

Christianity) I.	<i>Hiromichi Kozaki</i>
The Transcendence of Human Suffering.	<i>M. Samejima</i>
To Fellow Workers with Jesus.	<i>Shinjo Sagawa</i>
White as Snow (Buxton's Collected Addresses)	
Streams in the Desert.	
Calvin's Collected Sermons.	<i>Masaichi Takemori</i>
Takeshi Fujii's Complete Works.	
Tokutaro Takakura's Complete Works.	
Collected Sermons of Karl Barth.	<i>Toyotake Kubota</i>
Sermons of the New Jerusalem.	<i>Yonezo Doi</i>

5. BIOGRAPHY

Life of Sundar Singh.	<i>Watson & T. Kanai</i>
Masahisa Uemura and His Age.	<i>Wataru Sanami</i>
Life of Christ.	<i>Eizo Moriyama</i>
Turning Points in the Life of Jesus (Albright).	<i>Mitsuko Kitazawa</i>
The Life and Teaching of Jesus (Albright).	<i>E. Sengyoku</i>
Yonekichi Okoshi.	<i>Yoshiro Sugai</i>
Life of Bishop Hiraiwa.	<i>Iwao Kuranaga</i>
Christ as Educator.	<i>Shigeru Fujino</i>
Toyohiko Kagawa.	<i>Kenichi Yarita</i>
The Faith of Wesley.	<i>Noriyoshi Toku</i>
Mother Marian of Molokai.	<i>V. L. Jicks & Fumio Hayashi</i>
Life of General Booth.	<i>Gumpei Yamamuro</i>
Fifty Years of Faith.	<i>Takie Okumura</i>
Recollections of Yasumoto Yoshijiro.	<i>Sutemi Morishita</i>
The Figure of Gumpei Yamamuro.	<i>Masuzo Uemura</i>

6. RELIGIOUS EDUCATION AND STORIES

- Katakana Bible—The Child Moses, Where is the King?
 Christ Among the Children.
- The Marvellous Physician, The Lost Coin,
 Hosanna, Hosanna. *Teiko Hosogai*
- The Golden Thread. *Teiko Hosogai*
- Led By His Hand (The Pilgrim of the Cross). *T. Hosogai*
- A Boy's Prayer. *The Sunday School Association*
- Jesus Asleep, Jesus as Friend, The Kind Jesus.
 *Yasuji Nishizaka*
- Sunday School Teaching Materials. II, III, IV.
 *Nichiyo Sekaisha*
- One Hundred Sermons for Children. *Kenji Uezawa*
- Collection of Christian Stories. *Sado Nishigori*
- Education from the Mother's Heart. *Yoshiki Takasaki*
- Child's Prayer. *Teiko Hosogai*
- Happy Day. *Temma Nobechi*
- Collection of Girls' Stories. *Kenji Uesawa*
- Collection of Boys' & Young Men's Stories. *Kenji Uesawa*
- Collection of Christian Plays for Children. *T. Ishiguro*
- Summer School Practice. *Gūichi Ishikawa*
- Camp Leadership. *Tominosuke Ono*

7. HYMNS, POETRY, NOVELS, MISCELLANEOUS WRITINGS

- Christ. *Toyohiko Kagawa*
- Religious Poems of Today. *Shunichiro Kasebe*
- Twentieth Century Pilgrim's Progress. *Berry & Takenaka*
- Outline of Bunyan's Pilgrim's Progress. *T. Kanazawa*
- Songs of the Japanese Race. *Jyuji Nakada*
- Collection of Poems "Lifting up the Cross" *Susumu Kono*
- Selections from Shozo Tanaka's Diary. *Jiro Suzuki*
- Meditations for One Year. *S. H. Wainright*
- Opening the Heavenly Way. *Kaetsu Harada*
- The World as My Home. *Toyohiko Kagawa*
- The Truth Concerning Honami. *Honami Nagata*
- The Journey of Prayer. *Father Andrews & A. Ishiwatari*

The Note of Suffering Humanity.	<i>Takeo Shimotori</i>
The Eternal Image.	<i>Kimiko Yamanaka</i>
Translation of Pilgrim's Progress.	<i>Toshio Iketani</i>
Christmas and Oriental Peace (Poem).	<i>Kiyoshi Saito</i>
Kan Un Roku.	<i>Umekichi Yoneyama</i>
The People of China.	<i>Yasuzo Shimizu</i>
What Shall We Read?	<i>Soichi Saito</i>
Collection of Christian Literature in the Meiji Period.	
.....	<i>Kiyoshi Saito</i>
Translation of Bunyan's Pilgrim's Progress.	<i>Takeo Uno</i>

8. MISCELLANEOUS

The Japan Christian Year Book 1938.	<i>C. W. Iglehart</i>
Pattern for New Living.	<i>Tsutomu Suyama</i>
Tobacco and Human Life.	<i>Hide Kuniya</i>
Christian Diary.	<i>Yasuji Nishizaka</i>
Religious Art Calendar.	<i>Yasuji Nishizaka</i>
Calendar for Christian Home Worship.	<i>The S. S. A.</i>
The National Christian Council Year Book 1938.	
.....	<i>Akira Ebisawa</i>
The Japan Church Year Book.	<i>Kiyohiko Muragishi</i>

9. CATHOLIC PUBLICATIONS

Spiritual Warfare.	<i>Osamu Shibuya</i>
Sources of Christian Church History.	<i>Yotto Marx</i>
Question Box.	<i>Dr. Lalbolett</i>
Dictionary of Catholic Terms.	<i>Uzuo Kobayashi</i>
Children's Prayer Book.	<i>Kanji Fukai</i>
The Service of Transubstantiation.	<i>Chito Chinogureru</i>
Lives of the Catholic Saints.	<i>The Komyosha</i>
German New Vocabulary.	<i>Brighton</i>
Introduction to the Catholic World View.	<i>Fuisuteru</i>

Chapter XXIV

EVANGELISM IN FORMOSA

Hugh MacMillan

A missionary in Formosa, visiting a country congregation, was taken by the minister of the church in that locality for a walk and to call on some of the Christian homes. Before they had gone far they met a farmer, whom after he had curiously eyed the foreigner, they engaged in conversation. "Have you ever heard the gospel?" the minister asked soon after the opening greetings, with apparent evangelistic fervour. "Oh, yes," answered the farmer with much assurance. "Well, to-night at seven-thirty this foreign missionary is going to speak in the church at Market street; come along and you'll hear him preach the gospel in our own language." The farmer grunted the usual assent and passed on his way.

This scene in similar setting and almost identical words could have happened scores of times up to two or three years ago and in a hundred places. Up to the China Incident, or shortly before, this might illustrate several phases of missionary work. For example, the work of the missionary when engaged in country evangelistic activity, the attitude of native ministers toward the missionary and toward the work in general, and the attitude of a large percentage of the population in Formosa who at some time or other could say they had "heard the gospel."

ADJUSTMENT IN METHODS

From the beginning of the China Incident or even before, changes have been taking place. With the exception of a very few places, where local conditions make special arrangements possible, street preaching, and evangelistic meetings have almost ceased. In place of this

method of working, cottage prayer-meetings in the homes, and the newly discovered effectiveness of personal evangelism have opened as new ways. Owing to the numbers of papers required to be filled out by missionaries visiting in the country and the hours spent by Christians trying to explain, after their return from the visit, just why they had come, etc., travel to far-away country places has greatly decreased. A further change still has been the recognition on the part of the native Christians themselves of the importance of their assuming increasing responsibility for the work of the church. Together with this, the call of the unevangelized with their special need at present, and the challenge of unchristian thought in its wide and threatening sweep, is stimulating new concern among many native Christians.

For the first time Formosans have had a personal touch with the wider world Christian organizations. This came through the brief visit of the delegates from Japan to the Madras conference. A Formosan who had attended the welcome dinner remarked that he would like to have made a little speech himself. When asked why he hadn't he said the trend of the meeting was to allow the visitors rather than the visited to speak, and that perhaps was better anyway. What would he like to have said, he was asked. "Oh, just something like this," he went on,

"Hearing from so many of you that you didn't expect the big ship to call at so small an Island as Formosa, and from others that you thought the port named Kiirun must be on the coast of China, and from others your expression of surprise on seeing such a large group of Christians and such a big welcome at such short notice, I'd just like to make a few remarks.

"Christian brothers and sisters, visitors to Formosa for the first time: you may think we Christians of Formosa live in a little out-of-the-way island filled with savages, snakes and mosquitoes, shaken by earthquakes and swept by typhoons, but we hope these

things will not interfere with our Christian fellowship.

"You are now in a land where great Christians came and laid the foundations of our church. You are now in the land of William Campbell, George Leslie MacKay, Thomas Barclay, and William Gauld, of Miss Barnet and Miss Connel. These and others labored for Christ and died and are buried here. I want to tell you that we are the representatives of about fifty thousand Christians with congregations in about two hundred centres. But this is not boasting. Indeed no. There is only one Christian in a hundred of the population as yet. So this thought of the one is seen against a background of the other ninety-nine. While we have nothing to boast of, we have much to be thankful for and to give us hope and confidence. We need your interest and your prayers."

CHRISTIANITY ISN'T DEAD!

"Oh, no, Christianity isn't dead yet," remarked one Formosan to another who was feeling blue. "We are not able to do street preaching and have evangelistic meetings of the old type, but people in these days are thinking deeply and there are a score of ways in which preparation is being made for the brighter day when it dawns."

"Could you recommend some book written by a recognized authority on science,—a Christian, from whom I could get material to help friends of mine to see as I see?" asked a young woman elder of the church, wife of a medical doctor, in a small town. "You know," she went on, "many people now are troubled about things in their lives that scientific thinking cannot answer for them."

"Now that all our idols have been swept from our homes, (the authorities are carrying out this policy with regard to idols. In their place the symbols of the nation are being set up.) I'll be coming along to join you Christian people and be the same as you are," said a Formosan non-Christian shop-keeper to a deacon in the church.

"Oh, is that so?" commented the deacon who evidently knew the man well. "But if you come with us you will have to worship the unseen "Siong-te" (God) and it isn't such a simple matter as all that. You'll have to change your life too, to worship God." The shop-keeper looked puzzled. Even the removal of his idols evidently hadn't set him thinking as deeply as this reply.

"I'm coming to church now, and hearing the gospel," said a young man recently. "I used to hear about it sometimes on the streets from preachers who had a gas light and a group of people around them. But then I frequently heard them comparing Christianity with other religions by way of showing up the other religion's weak points. I already knew the other religion's weaknesses, but I wanted to know more about the strong points of Christianity. These, it was always hard to hear about. Now I am getting a much better chance to hear directly the fundamental teachings so I am very happy," he explained with appreciation.

Recently a new Christian, a former Buddhist lay preacher was selling a Christian poster representing the way of salvation from the life of sin and death, up to the way of eternal life through the cross,—his own illustration. A former Buddhist friend gave him a liberal contribution, to what this friend considered a "most important religious movement." "What people are yearning for now," this man said in making the contribution, "is light on their greatest of all problems, the problem of religion. The emblems of religion they formerly looked to having been taken away in the idol clearing of last year now have to be replaced by new objects of worship. People need new ideas to help them readjust their religious lives," the Buddhist friend thought.

NEW WAYS IN SUNDAY SCHOOL WORK

Formosan Christians are having to make changes in their methods of conducting Sunday Schools. During the

past few years, most Sunday Schools have changed from majoring in the Formosan language and the teaching of "Romaji" as a medium for understanding the Bible, to an emphasis on the use of the national language. It is said that this change is attracting more children to the Sunday School, particularly from non-Christian homes. Children accustomed to attendance at day-schools find it not uninteresting to drop in to classes in the Sunday School along with their day-school pals who are from Christian families. Since the Japanese language is the medium of instruction, they fit in as naturally as they do in day school. Furthermore parents accustomed to sending their children to day-school do not object so much as formerly at the attendance of their children in Sunday School. Now that idols have been removed from their homes many have become more indifferent to their children keeping up the religious customs of their fathers.

The change to the Japanese language has also, owing to the difficulty of reading the Bible in Japanese, led to more use of the story-telling method, where effective story-tellers are available. Formosans have a gift for story-telling that should mean much for the future of Sunday school work as the use of Japanese becomes more general. But the day for complete transfer to Japanese is not here. Until there are Japanese Bible translations more easily read by Formosans than the present, and until there is a supply of Japanese-trained children-loving Sunday school teachers, there is a place for the Romaji Bibles which almost any Formosan can learn to read in a few weeks or less, and for ordinary Formosan-speaking Christians with no more than a gift for leading a little Sunday school class.

Sunday is often a busy day for Sunday school scholars. Day school doings, or patriotic parades, or ceremonies often leave Sunday-school seats empty. Some Christians have expressed concern about the effect of this on the Sunday schools, but that concern is now not so commonly

heard. Children who are away to-day, come again next Sunday and seem to find it easy to begin where they left off last week. A Sunday school teacher expressed himself in words like these recently, "After these times are over our children and young people who have continued through all these trials will bring their experience of silent ceremonies into the church to make it more quiet for prayer, and their ability to use the street-sweeping broom to make more clean the temple of God. They will do this after others without their faith will have drunk a cup of joy to the day ceremonies ended and thrown their broom away."

PREACHING AND LANGUAGE PROBLEMS

Leaders in the Formosan church who have not received their education in Japanese are few. Numerous however as are those who speak Japanese fluently, there are few who feel able to preach effectively in Japanese. And the few would find it difficult to find a congregation who would comprehend their sermons if preached in the national language. To preach in Japanese would seem to both congregation and minister like, as one leader expressed it, "showing off." "The Japanese language is all-right to use as from head to head but not from heart to heart," he added. The great majority of Formosans are not yet accustomed to speaking of the deep things of the heart in language they have learned from the school books. With the exception of a few congregations who on occasions use Cantonese (the Hakka dialect) the language understood and generally used in Formosa is the Fukien dialect. Through the use of Japanese in Sunday school, the national language comes gradually and naturally into use in the church. Too rapid adoption under pressure, many think, will only produce an undesired effect. Through occasional services at first rather than regular services, people will naturally appreciate Japanese and a healthy desire to grow in its use will be stimulated.

A Formosan leader says the difficulty of reading the Japanese Old Testament results in less use of it in the church than formerly, and that at a time when the voices of its prophets and priests should be heard.

"When I was a boy," said an old saint in the church not long ago, "we used to hear over and over again the stories of Abraham, and how he left his own country to go abroad through his faith; of Moses the Hebrew boy who became prime minister of cultured Egypt; of Gideon who conquered his enemies with a flash of light; of David's simple faith in God and his courage in the face of the striding giant; of Nathan's bravery in bringing to light the adultery that was in life in high places; etc. Why don't we hear more about these things now-a-days? Is it because our ministers and Sunday school teachers can't read the Old Testament as easily as they used to the A. B. C. of Romaji, or are people hesitant about telling these stories in these times or what? Somehow I feel we need these stories to-day more than ever we did? We seem to be living like in Old Testament times."

WHAT CAN ONE PREACH?

"Don't you find it difficult to preach in times like these?" one minister was heard to remark to another. "What can one preach anyway? A man in my community ordered me to take down the Ten Commandments scroll from my study wall, or at least to cut out the first commandment, because he says such a statement cannot be made these years. Moreover, in every audience there always seem to be those present with ears tuned in for evidence of a spirit unharmonious with the spirit of the times, and so forth and so forth," he lamented shaking his head. "Of course, you must remember that you live in a country district where people are more exposed to men of smaller minds than in the city. I can't say much because I haven't met with problems of that kind. As for what to preach, my subject is always ready for me, 'Jesus

Christ and Him crucified,' My problem is of getting to know Him well enough to be able to use simple, understandable language and figures of speech for ordinary people to understand. But all the same I do not minimize your difficult problem," the other replied.

"I don't go to church very often, I am sorry to say," said a shop-keeper recently, "but the fact is, I don't know enough about theology to know what our minister is talking about most of the time," he added complainingly. How much was truth in this statement it is hard to say, for sermons in the Formosan church are not as a rule difficult to understand. Nevertheless, the tendency to use theological terminology, and abstract unrelated-to-life language is not unknown. "Would you please tell us more about the life and example, and love and suffering of Jesus, and less about the fine points of creed or theology," requested an enthusiastic church member of a little group of ministers not long ago. The ministers turned over in their memories their recent sermons and recalled that their texts had been chosen too often with theology in mind rather than Jesus Christ. For example, of fifty sermons recalled, only four were preached on texts taken from the gospels, while forty six were from the epistles of St. Paul. References to the life of Jesus were of course frequent, but references nevertheless rather than direct subject material.

Sermons are usually well constructed and amply illustrated. Illustrations are usually drawn from a surprisingly wide range of countries, the whole world in fact, and a great variety of back-grounds of human interest and anecdote. Formosan sermon-makers have keen ears and eyes for stories with lessons in them. The readiness with which apt illustrations are brought out indicates constant gleaning from many sources. Doubtless the difficulty of keeping the congregation's interest through ever-present distractions has developed this technique to a level unknown in Western lands. Strangers express

amazement at the unflinching calm with which a Formosan congregation can sit through a long sermon though babies fret or hawkers shriek their sale calls through the front door.

THE CHURCH AND YOUTH

The number of young people, the great majority from non-Christian homes who have had contact with Christianity through the mission schools is not a few. Travelling through Formosa the experiences of meeting such people are frequent. "It is now I realize what a great opportunity it was to have had three years in a mission middle school," said one of them not long ago. "I did not realize it at that time, but after leaving to attend a government school in Japan proper, and particularly since going out into present-day society, I look back to those days when I got a glimpse into the wider world and the beginning for me of a philosophy of life, which I feel now I should pursue further." He went on to say how difficult it is to keep on the track he believed during his middle school days, and still believes to be the right one. He ended the conversation by expressing the wish to know the minister of the Christian church in his home town better so he could get something from him to help his spiritual needs. He promised to look the minister up on his return home.

MEDICAL EVANGELISM

Through hospitals also those who have learned something of the Christian way of life are numerous. The Formosan Christian hospitals, one in the North, one in the Middle and one in the South of the Island report a few thousands of surgical operations every year besides tens of thousands of out-patient visits. These go back to homes, shops, and fields even to the remotest country places.

Not long ago on the train two Formosan farmers were heard talking. One complained of bad health. The other

advised him to go at once to the hospital in the centre of the Island. "The doctor there is a foreigner but he is extremely clever. He is a Christ man. I'd go along to him right away if I were you. You'll be better in no time," his friend enthusiastically assured him. The mission doctor referred to retired from the work two years ago after forty years of service, but the work goes on under Formosan Christian doctors. And the common people refer to it in the missionary's name and Christ's.

Even through the midst of the difficulties of these times the work of evangelism goes on. Changes in method and a decrease in the volume of previous types of activity may indicate outwardly a weakening of Christian influence, but usually when such a thought arises, some interesting evidence of new evangelistic power shows up. Recently, one Wednesday forenoon, a Formosan woman came up to the door of a church, looking for "the church teacher." She was holding a good-sized parcel in her hands; something wrapped up in newspapers and a "furoshiki." A member of the church who happened to be there asked if she meant by "church teacher" the pastor. He thought the pastor was out, but wasn't quite sure. Was it important? She indicated that it was most important. She must see the pastor to give him this parcel. The pastor was found and the woman proceeded to unwrap several ancestral tablets and a little idol. "I just went and told, them, so I did; I just TOLD them. . . . " she kept repeating as she loosened the *furoshiki* and the strings. "They're my neighbors. . . . and this tablet is for his wife; she died last year. She might have lived had I known about "the gospel" and told them sooner. Indeed she might have lived. So I have come, pastor, to ask if you would be kind enough to come and have a cottage prayer-meeting in their house, and to find out when you can come. Come as soon as you can, for they need you much," she pleaded. So Thursday evening at eight o'clock was the time decided.

This incident followed a series of "Bible Study Meetings" held recently. A foreign missionary with long experience was one of the chief speakers. Many in the audience (of more than two hundred) were hearing for the first time a foreigner speaking in Formosan. Their first reaction was interest in the novelty of the experience, interest which would likely cease in a few moments. But the passing minutes proved otherwise. They forgot the novelty and settled down to listen intently for a whole hour to a practical talk exposition of a chapter in Romans.

While evangelistic work in Formosa cannot be carried on just as in the past, yet when better times return, these very years through which Christians are passing, may indeed be looked back to as a valuable foundation-strengthening period for the Church in the Island.

Chapter XXV

CHRISTIAN MISSIONS IN CHOSEN IN 1938

Horace H. Underwood

Almost anyone asked to characterize the year 1938 in Mission work in Chosen would, I think, use some such word as Anxiety, Uncertainty, Doubt, Fear, or some other member of this gloomy family. It may well be said that such mental attitudes are unworthy of the Christian missionary. But even with deep faith and trust in the ultimate result the Christian may perhaps be excused for concern as to the immediate results.

Beginning as early as 1935-1936 the official emphasis on national ceremonies and a general tightening of government control and supervision over many lines of Christian activity brought alarm and concern to many. In certain cases it was felt that questions of conscience were inextricably involved, and in the summer of 1936, the Northern Presbyterian Mission took action declaring its policy of withdrawal from secular education. In 1937 for similar reasons the Southern Presbyterian Mission took action resulting in the closure of all its schools, and between the Northern Presbyterian Mission meeting of 1936 and that of 1938, that Mission closed its two schools in the city of Pyengyang and the Union Christian College of the same city, of which it was the chief supporter.

CHRISTIAN ORGANIZATIONS AND THE PRESENT CRISIS

With the outbreak of the China incident and the coming of a state of war it was only natural that the government and people of Japan should take on the mental attitude which is always an accompaniment of war. This brings inevitably suspicion of aliens and of all enterprises conducted or largely influenced by aliens. It looks with

grave doubt and sometimes alarm upon any form of international relationship, correspondence or connection. It frequently takes alarm over trifles, and its manifestations often result in serious hardship for innocent parties. Such states of mind have been observed and their consequences felt in all countries during a war period. It is only justice to say that there has been little or none of the senseless mass hysteria which has so frequently been a disgrace to other countries.

In the national emergency, a greater and greater concentration and centralization of power has been effected. This has been felt in every phase of life and in every enterprise conducted within the Japanese Empire. Especially has this been so in Chosen which was not a part of the Empire until 1910. It is deemed essential to the welfare of the Empire in this national emergency that the complete loyalty of the people in this peninsula should be secured and made effective for the nation. Under these circumstances it has become compulsory for schools, churches, and almost all public gatherings to open their meetings with a repetition of the Oath of Loyal Citizens and a bow of respect towards the east and the Imperial Palace. Attendance at the State Shinto Shrines has been strictly required and the existing system of government supervision, and the attendance of government agents at all meetings has been carried to a degree of efficiency hitherto unknown. All organizations having international relationships such as the Korean Y. M. C. A., Y. W. C. A., and the like have found it necessary to affiliate themselves under the Japanese societies. Thus, in the Y. M. C. A., the Korean National Committee was dissolved and the Japanese National Committee thereby took over all former relationships of the Korean National Committee to the World's Committee of Y. M. C. A. and to the World's Students' Christian Council by the organization of a union committee as an integral part of the National Y. M. C. A. of Japan. A similar course of action was followed by the

Y.W.C.A., and movements have been begun for a union of the Presbyterian and Methodist Churches of Korea with the Presbyterian and Methodist Churches of Japan. The Christian Endeavor as a society was dissolved.

PROBLEMS FOR CHRISTIAN WORKERS

In the rural evangelistic work throughout the peninsula no ban has been laid upon travel in the country, but in many instances, it has been found that the visitation of churches by occidental pastors results in such tedious and annoying official investigations that it was the part of wisdom temporarily to suspend such visitation. The misunderstandings consequent upon the situation are further complicated by misunderstanding and differences of opinion among missionaries themselves, between missionaries and Japanese and between missionaries and various sections of the Korean Christian bodies.

A few lines from the Rev. William C. Kerr's report on the Japanese Churches in Chosen applies very well to the situation as a whole, though in regard to the Korean churches much more might easily be said. He says:

"Many special national functions call the people out on Sundays. Those not secure in their faith are beset with doubt as to whether the Christian religion has a right to its claim of absoluteness. With some people attendance at such places of national observance tends to take the place of church attendance. Further, in these days when the Christian church has been under suspicion in some quarters, it has not been so easy for new people to summon up courage to pass its doors. In the Sunday Schools non-Christian parents are not as willing as before to let their children go to a Christian place of worship."

To the above difficulties is added the fact that in many cases the Presbyterian missionaries have come into direct conflict with the Presbyterian Church of Korea. This conflict between missionaries and the national church

centers on the interpretation of the nature of the National State Ceremonies. The Presbyterian Church of Korea at its General Assembly held in Pyengyang took an action in which it declared, "That inasmuch as these ceremonies are purely nationalistic and patriotic, we do hereby urge attendance upon the same." Following this a delegation was chosen forthwith to proceed to the shrine and pay their respects. The majority of the missionaries left the assembly and have in many cases refused to accept pastoral assignments under the local presbyteries. In return a number of presbyteries have passed resolutions against making pastoral assignments to missionaries. The difficulties involved in any attempt to conduct a missionary work entirely independent of the local churches are manifest and are mutual. The missionary's refusal to teach in or be connected with the presbyterial class is not less resented than is the presbyterial refusal to invite the missionaries to teach.

VARIED POINTS OF VIEW

The difficulties experienced by the missionaries themselves in the various forms of their work naturally vary almost infinitely with local conditions. A missionary whose utterances have given cause for misunderstanding is likely to find his work very much circumscribed and very difficult. A missionary who finds himself under the local control of some jingoistic and possibly anti-Christian petty official also meets with difficulties. On the other hand there are many cases where the work and relationship of missionary and official are progressing amicably and happily. Consequently missionary opinion varies greatly. One missionary writes that, "we will see in the near future,

- (1) a greater degree of government supervision and control,
- (2) a greatly lessened sphere of activity for the foreign missionary,

- (3) complete conformity of the visible church with all national ceremonies required by the government.

Conceivably any one of these points, might be carried to the place where the foreign missionary could keep no connection at all with the organized church."

Another while obviously writing in some distress and concern, quotes as a good slogan, "Forget it and go on with the next thing." The closing paragraphs of his letter are, I think, worth quoting:

"I am working just about as usual at the preaching and Bible teaching business only with a deeper sense of urgency than heretofore. The future lies in the hands of God who never hurries, who never tarries, and who always ultimately triumphs after giving men every chance He can. We are building a new house here in ! Does that answer your question? The Christian missionary has just one task, namely, to obey the Vision God gives him, no matter how foolish it may seem."

There is considerable talk about other lines and forms of work, but as yet there has been no careful attempt to develop such or to study the practicability and applicability of such new forms to the situation ahead. To much blame must not be attached to Missions and missionaries for this failure. The present situation has arisen suddenly. The natural tendency is to hope against hope for the possibility of reviving or continuing the older methods, and lastly, such plans demand a prophetic insight into the situation of the future which is denied to most of us. It would seem to some that the attitude taken on certain questions in the present situation may make difficult the participation of missionaries even in other forms of work and even under less strenuous political conditions.

The above paragraphs are probably too indefinite but they may give the reader some insight into the immediate difficulties in which Korean Christians and Japanese

Christians and the missionaries in Chosen find themselves.

I would not leave you with a feeling or belief that all things are at a standstill or that only calamity faces the Christian enterprise in Chosen. The union of many Christian enterprises in Chosen with those of Japan Proper may well lead to a strengthening and revival of both groups and to greater efficiency in the attainment of their common objectives. The differences between missionaries and national Christians may easily result in a greater degree of healthy independence in the national churches and to a relation less paternal between Christians and missionaries; and as always difficulties, troubles, and chastening may lead to a deeper and more spiritual Christianity.

THE CHURCHES IN REVIEW

As far as the actual work of churches and missions for the past year is concerned, space prohibits any detailed and lengthy statement, but a few words should be said about some of the large missions and institutions.

(1). *Northern Presbyterian*:...While holding to the policy of withdrawal from education this Mission is still connected with the work of 6 middle schools for boys and girls. It is understood that the Mission will continue its cooperation in the Severance Union Medical College and the Chosen Christian College until the end of March, 1941. The Theological Seminary conducted as a union enterprise with other Presbyterian Missions has remained closed since summer and its opening in the near future is problematic. The Mission's medical work conducted through its cooperation in the great Severance hospital and medical college and in Mission hospitals in Pyongyang, Syenchun, Chairyung, Taiku, and Chungju has prospered, and the medical work continues in these hospitals to be strongly evangelistic. Despite the difficulties in itineration and rural evangelism referred to in the earlier

paragraphs, much work has been done and, "the poor continue to have the Gospel preached to them."

(2). *The Methodist Missions*: The Methodist Missions—more properly known as the Methodist Episcopal Mission and the Methodist Episcopal South will doubtless soon be one Mission as their churches in the United States become one church and as the Korean churches have for some years been one Korean Methodist Episcopal Church. We hope that this union may bring about a much needed reinforcement of the missionary personnel which for many years has been much depleted. Dr. J. S. Ryang who retired as the first General Superintendent of the Korean Church after eight years of splendid service was succeeded by the Rev. C. W. Kim. The Mission and Church report gains along many lines but gains made under difficulties.

(3). *Southern Presbyterian*: As reported above all the schools of the Southern Presbyterian Mission were closed in 1937. The personnel of the Mission now numbers 68 adults; 24 men and 44 women. These Missions are carrying on in medical and evangelistic work throughout Southern Korea and are doing an especially fine piece of work in the famous Beiderwolf Leper Colony near Soonchun which receives a generous subsidy from the Japanese government.

(4). *United Church of Canada*: 1938 saw the 40th anniversary of the founding of this Mission. A shortage of workers and drastic cuts in the budget have left many of their churches without supervision. The Mission has felt, (with the minority in the Presbyterian Mission and with many others) that since only respect and public affirmation of loyalty is required at the State Ceremonies, there is nothing contrary to the Christian conscience, and it is therefore continuing its educational work. Worship and Bible study are carried on in all schools, and the mission reports that the student response to these religious activities is most satisfactory, while the Mission's

attitude on the State Ceremonies has won a continuance of most cordial relationship with all local officials. The mission continues medical work in two hospitals which not only carry on the general medical practice, but are centers of health education.

(5). *Australian Presbyterian Mission*: The Mission conducts one hospital, one girls' school of higher common school grade, 3 registered girls' schools of common school grade, 2 non-registered girls' schools, one boys' Gospel Farm school, one Women's Farm school, a Women's Bible Institute and two Baby Health centers. Most of these institutions are carried on by joint Mission and Korean Board management. It is the writer's understanding that the missionaries do not feel that they can attend or participate in the State Ceremonies, but that they feel it proper to leave such matters largely to the individual's conscience, using nothing that would be called compulsion on either side of the question. The schools are still being conducted. They report an increase both in Korean ministers in charges and in number of churches and groups, but a slight decrease in adherents, with a considerable increase in all religious educational work such as the Sunday School and the Vacation Bible School, etc.

(6). *The Salvation Army*: The Salvation Army celebrated the 30th anniversary of its work in 1938. The army work is as always chiefly evangelistic with a training garrison and the usual and much needed social activities. Winter relief, a Traveler's Agency at Fusan, the Women's Rescue Home in Seoul, a night school for boys, and a very splendid home for orphan boys and another for girls are maintained.

(7). *Oriental Missionary Society*: The Society reports that the church has gone through trying times as have other bodies, "but in spite of adversity, substantial gains have been made and there is much to encourage." They report over 200 established bodies of believers with

a membership of 4,709 baptized believers, a total of over 15,000 on their church rolls, with native offerings exceeding ¥75,000. The church has a publishing department from which two magazines are issued monthly.

(8). *Japanese Churches in Chosen*: Both the Presbyterian and Methodist Missions maintain missionary work in connection with the Presbyterian and Methodist churches for the Japanese in Chosen. We already quoted briefly from the report of Rev. W. C. Kerr of the Presbyterian Mission. Churches have now been established in all of the larger and many of the smaller cities in Chosen. As to the number of churches, he gives the following: Methodist 21; Presbyterian 18; Congregational 6; Church of England 5; Salvation Army 4; and Holiness 5. The regular work of the churches, Bible Class teaching and the like is carrying on without let or hinderance and correspondence teaching continues as in previous years.

(9). *Work for Chinese*: The work has been carried on under a committee appointed by the Federal Council of Missions, but with the outbreak of the China incident most of the Chinese left the country and all work was stopped for some time. However, the property is all in good condition, and as early as the fall of 1937 a few Christians began meeting again both in Pyengyang and in Seoul. In Pyengyang, two missionary families from China who are temporarily residing there have assisted in the work. The committee fully expects that when conditions permit the work will be taken up where it was left off and continued with renewed vigor.

(10). *Y.M.C.A.*: The organization of the union committee in Chosen whereby the Korean Y. M. C. A. became an integral part of the Japan Y. M. C. A. has been already referred to. The officers of this union committee are 30% chosen by the National Committee of Japan and 70% elected by the Korean Association. The committee has been so newly organized that it is impossible to say more than that there is every prospect that the work

of the 11 city and 17 student associations will prosper under its guidance.

COLLEGES

A. *The Severance Union Medical College*: In this the Northern Presbyterian Mission, United Church of Canada, the Australian Presbyterian Church, and the two Methodist Missions cooperate. It enrolls about 200 students and the institution including medical college, hospital, and nurses' training school is the largest Christian enterprise in Chosen, operating on an annual budget of ¥350,000. Differences within the institution have added to the difficulties of the year, but here also, despite all such differences and difficulties the work both of training doctors and nurses and caring for the sick in the name of Jesus goes steadily on. Dr. K. S. Oh, a Christian of long standing is President and Dr. D. B. Avison, son of the founder, Dr. O. R. Avison, is Vice-President.

B. *Ewha College for Women*: The College is supported by the two Methodist Missions and by the United Church of Canada. A group of very splendid modern buildings (which together with the land and equipment is valued at over a million yen) stands in the western part of the city of Seoul. The College really represents two institutions, a College and a Kindergarten Training School; the College proper being divided into three departments: Literary, Music, and Home Economics. The budget for 1938 for the whole institution totalled ¥125,000 (including missionaries salaries). The enrollment for the year was 378 of whom 291 were enrolled in the three departments of the College and 87 in the Kindergarten Training School. Dr. Alice R. Appenzeller is President, and Dr. Helen Kim, Vice-President. To date this is the only College for women in Chosen.

C. *Chosen Christian College*: The Northern Presbyterian, the two Methodist Missions and the United Church of Canada cooperate in this institution which was

founded in 1915 and which carries on three departments: Literary, Commercial, and Science, with a total enrollment of about 450 students. The College has a most favorable charter by which it is specified that all members of the Board of Managers and all professors in the institution must be Christians. Between 75 and 80 % of the student body are Christians and the percentage in the graduating class is much higher than this. The past year has been a difficult one, but local conditions seem brighter for the coming year.

Both this College and Severance are facing the probable withdrawal of the Presbyterian Board and Mission in 1941. Both institutions are incorporated in Chosen by Japanese law and a considerable amount of their income is derived from endowment held by a body incorporated in New York. Therefore, the withdrawal of this Mission, while deeply regretted by all and bringing considerable financial embarrassment, will not endanger the continued existence of the college.

It is a matter of deep regret to many, when there is so much division of opinion on the question involved, when the two Methodist Missions, the United Church of Canada, the Church of England, Seventh Day Adventist, more than a third of the Presbyterian Mission itself and a large proportion of nationals find no conscientious objection in attendance at the State Ceremonies that the Presbyterian Board should allow the Mission to abandon hastily a College in which it has already invested more than a million yen, which is at present educating more than 200 of the young men of the Presbyterian Church and which is moreover the only Christian College offering these courses to which the Christian young men of the future may look.

A FEW FIGURES

Many institutions and societies have been left unmentioned in this brief review, some for lack of information

and many for lack of space.

A few comparative statistics may be of value in closing. Taking the decade from 1928 to 1938, we find that the total membership of the Korean churches has increased from 266,000 to 379,000. In other words almost 30 % of the present church has come into its folds during its past difficult decade. Statistics are late in being reported and especially between 1937 and 1938 there seems to have been confusion. Let, us, however, look back 4 years and we find that in the Protestant churches of the country in 1934 there were 132,000 full members which increased in this four year period to 165,000. This increase makes it evident that the total increase of the decade was not concentrated in the earlier part of that period, but has been steady and continues for the present. The national Christians of the country in 1928 gave a total of ¥1,110,000 and in ten years increased this gift to ¥2,183,000 or more than double the amount given previously.

In missionary personnel there have been considerable losses. Yet, we find on studying the figures that of the total number of Protestant missionaries now on the field 16 came before the turn of the century; 93 during the decade from 1901 to 1910; 116 between 1911 and 1920; 133 between 1921 and 1930; and 47 since 1931. Of these 47, 18 came in the two years 1937 and 1938. It is obvious that the re-enforcements are not sufficient to fill up the losses from deaths and retirements but it is also plain that the churches are courageously sending re-enforcement.

In closing the writer would state that while he has endeavored to gather the opinions of others, it is obvious that unless otherwise stated, he alone is responsible for any opinions given in this article. For its shortcomings, he would beg your kind consideration and for the work of Christian missions in this portion of the Japanese Empire he and all the missionaries and Christians join in bespeaking your earnest prayers.

Chapter XXVI

THE NATIONAL CHRISTIAN COUNCIL AND ITS WORK

Akira Ebisawa

THE JAPANESE CHURCH IN A CRITICAL TIME

At the outbreak of the Sino-Japanese Conflict, the Japanese Church naturally confronted a very grave situation and she had several difficult problems to solve. She had to deal with serious matters occurring one after another, and by the grace of our God that experience only served to enrich the inner life of the Church.

The Church learned to rise up to meet her tasks even at such a difficult time; while the whole nation has been plunged into its serious trial. Christians have had to share the burdens of the nation as faithful Japanese subjects. The nation gradually came to realize the meaning of the Incident, which developed in such a deplorable way, utterly contrary to the expectation of our people as well as of the government.

It tragically revealed that our two nations were unable to prevent the conflict; and this must mean something to us to learn our lessons at such a great price. The national policy gradually revealed itself in the statements of the government which declared its purposes as non-aggravation, with neither territorial ambition nor demand for indemnity, but simply the establishment of a new order in the Far East. Such an attitude on the part of the government gave an opportunity to the Christians to uphold and to explain Christian principles, taking advantage of the general trend of thought, so that Christian ideals might be taken as the guiding spirit in the establishment of the new order in the Orient.

Thus prejudice against Christianity in certain quarters has been gradually wiped away, and the leaders in the various areas rather have come to look to Christians for spiritual leadership. The triumph of Christ even at such a time as this is keenly felt in the field; and it is a case of real thanksgiving to learn that God has many ways to realize His own purpose and He knows how to turn misfortunes into real blessings in a constructive way.

EMERGENCY WORK

Ever since the outbreak of the Incident the emergency service commission of the Council has kept on its three-fold welfare work—the Spiritual Mobilization Movement, welfare work for soldiers, and cultural service for Chinese in the conflict zone.

The "Rest House" at Tientsin continued its work with a reading room, a writing room, a Japanese bath, a barber shop and other facilities until the end of 1938. The report of that "Rest House" at the end of last August gave the following figures: Tea served to 147,427 men, 83,993 baths, barber service for 46,871, 80,000 postal cards used by soldiers, copies of the "Kingdom of God Weekly," 36,000; and 50,000 portions of the Bible distributed. The Women's commission of the Council most earnestly planned to establish a social center and dispensary to serve the Chinese, and finally were able to erect a building for that purpose at Peking on a site of 500 tsubo of land given by a Chinese, with the expenditure of ¥10,000, which was raised by the Christian women in Japan. A doctor and a nurse were sent to take charge of the work there, and now they are rendering invaluable service to the poor, sick people in Peking:

This work will be continued for several years to come with running expenses of about ¥5,000 a year, and it will gradually prove to be a most efficient service to the poor people in that part of the city.

Since the spring of 1938, several Japanese ministers

visited the so-called occupied areas and the condition of the Christians naturally moved their hearts. Thus several ministers offered themselves to render service to the Christians, ministers and missionaries in China wherever they could do so. This service was possible only with the permission of the Army, which was doubtless often misunderstood by foreigners. There were missionaries in administrative positions who were naturally inclined to criticize such a service, but the leaders in the field were more than glad to cooperate with them for the achievement of practical ends. They realized that even this kind of service, which is all that is possible for the present, is better than nothing. The Service Commission of the Council is anxious to hasten the time when they can heartily cooperate with the missionaries and Chinese leaders in reconstruction. The commission spent ¥11,770. during the year 1938, while the outlay in the previous year amounted to ¥89,920.

Wonderful Christian influence was exerted when the Emergency Committee, in cooperation with the Tokyo City Mobilization Department, held a Christmas service at the City Public Hall, inviting wounded soldiers and bereaved families. The hall was crowded with the guests and all were deeply impressed with the Christian atmosphere of love and sympathy. As a result, the city authorities are now always ready to cooperate with the Committee in whatever service they plan to give, and now a Christian organization for service in each ward (*ku*) is being formed to keep in close touch with the city officers.

GREETINGS TO THE CHINA COUNCIL

How Japanese Christians are burdened with the development of the present conflict anyone may readily imagine.

It was with a deep sense of sympathy that the Council in its Annual Meeting passed the following resolution of greetings to the sister Council of China. It was taken by

the secretaries on their way to India and they stopped at Shanghai to deliver it to the officers of the China Council.

"To the National Christian Council of China:

"Christian Greetings!

"The National Christian Council of Japan in conference assembled being deeply concerned over the distressing situation which at present obtains and the terrific ordeal through which our two nations are passing, desires to share with you, our comrades in the faith, the grief which we feel.

"Our prayer is that our two peoples, who possess a common culture and a common racial heritage, might be bound together in friendship and make the realization of lasting peace in Eastern Asia their common cause. We deeply deplore the fact that although more than a year has passed since this conflict broke out no solution has as yet been reached.

"We earnestly pray for God's guidance. Yearning for the early coming of the opportunity to work together with you, our fellow Christians, for the restoration of friendly relations and the stability of Eastern Asia we respectfully present this communication.

"With sincerest wishes for your welfare.

The National Christian Council of Japan
in its Sixteenth Annual Meeting."

DEPARTMENT ACTIVITIES OF THE N. C. C.

The N. C. C. office spent unspeakably strenuous days during the year 1938. The emergency work, the Union Evangelistic Campaign, the Kingdom of God Weekly, the work connected with the Madras World Conference all came together to demand the attention of the office, beside the routine business proper to the Council.

During the year there were held over 350 committee meetings in connection with the activities centering round the Council. It is not an easy task for the office to prepare for these meetings and to carry out the decisions

of the committees.

A Social Leaders' Conference was held at Aoyama, June 1-3, under the joint sponsorship of the Social Welfare Commission of the Council and the Spiritual Awakening Movement. Lectures on vital problems of the day were given by six authoritative men, and 150 Christian leaders attended the conference from all over the country.

Flood Relief Work. There were floods in the early summer of 1938 both in the Tokyo and in Kobe areas for which the Emergency Committee of the Council immediately raised a relief fund from the churches and missions. It helped the local federations of churches to conduct children's welfare work and day nurseries, which were much appreciated by the general public. The amount received for this purpose was ¥1,397.

Church Union Problem. The Church Union Commission of the Council brought in a report of the results of their investigation during the three-year period to the All Japan Conference in 1938.

The draft covenant which was presented at the Conference is practically the same as that given in the last Year Book.

There was not much progress in the discussions at the Conference and it was decided to request the different denominations to appoint official representatives in order to organize an authoritative union committee. The Council will be responsible for organizing the committee, but there are some denominations which are very reluctant in appointing such a commission with so much authority, and it seems that we may not expect speedy development, unless other means of promotion be found.

THE RELIGIOUS ORGANIZATIONS BILL

It is a long story since the Religious Control Bill was first introduced into the Diet, and its revision has been continued for many years. The first bill was presented on December 14, 1899 by the second Yamagata Cabinet to the

14th Diet and it was defeated. The next time, under the Wakatsuki Cabinet, on January 17, 1927, it was again introduced to the Upper House in the 52nd Diet by Mr. Okada, the Minister of Education and it did not pass. For the third time, under the Tanaka Cabinet (1927-1929) Mr. Shoda, the Education Minister, presented a draft of 99 articles to the 54th Diet, and again it met the same fate.

Due to these bitter experiences the Cabinet organized a Special Commission to study the Bill, and after several years of discussion and investigation the Bill has been very much simplified and much has been left to the Religious Bodies to decide for themselves.

The Committee on Investigation of the Council carefully studied the draft of the proposed Bill, and this time they did not find much to which to object. The government takes a very fair attitude toward Buddhism, Shintoism and Christianity. Of course some may think that it is not fair to put Christianity on an equal footing, as it is numerically a very small minority as compared with the other two great religions. Notwithstanding this fact, the leaders in educational and political circles came to see the true value of Christianity as a spiritual religion; and they took a firm position in placing Christianity on an equal standing with the other two.

In the course of the discussion in the Diet it was disclosed gradually that the leaders of Japan have come to trust the Christian religion as one of the strong factors among the national organizations.

Now that the term "Christianity" is clearly written in the Law of Japan, the Bill will prove that Christianity is one of the recognized religious organizations in this country. It will serve at least to wipe away the traditional prejudice among the general public which held that Christianity is against the state. It was passed in the Upper House on March 18, 1939 and in the Lower House before it closed the session this spring. This has been the result of the persevering service of our pioneers, and it is

fortunate that our Christian brethren in the Diet have been able to use their influence in the interest of our religion.

OTHER ACTIVITIES CENTERING ROUND THE COUNCIL

The Spiritual Awakening Movement (Seishin Sakko Undo) continued for its sixth year during 1938. Since the National Mobilization Movement was launched, the Emergency Committee of the Council planned to cooperate with it in lectures and in publications. Through this movement, the Council was able to get the cooperation of the Religions Bureau in introducing lecturers to local authorities and to enlist the support of individual friends of the Council.

There were 149 lecture meetings in connection with this movement during the year throughout the country, with 61,431 in attendance.

THE PUBLICATIONS OF THE COUNCIL

The Year Book in Japanese (Kirisutokyo Nenkan) is published annually by the Council office and covers practically all the Christian affairs of the country. The purpose is to make this book a historical record and a directory of the Christian movement in Japan.

The Council Bulletin (Remmei Jiho) is published monthly containing the official reports of the Council in general and notes on the Christian movement in its English section. This Bulletin reaches practically all the churches and Christian bodies throughout the country, and goes abroad.

Religious Education Monthly. This monthly magazine is published under the auspices of the Religious Education Association. It aims (1) to infuse religious ideas into the educational world, and (2) to infuse educational ideas into the religious world, and so (3) to promote interest in religious education in the churches and schools. This monthly is being distributed to Normal Schools and

among secondary school teachers to influence them with Christian ideals. This enterprise is being carried on chiefly by the aid of the supporting members among the missionaries.

LIST OF JAPAN DELEGATES TO MADRAS CONFERENCE

Ever since the plan was laid out at the Executive Conference in Northfield in 1935, the N.C.C. has been participating in the preparatory work promoted by the I. M. C., although it met great difficulties in the change to Madras from Hangchow, and the Sino-Japanese conflict which grew rapidly worse and worse, contrary to our wishes.

A special committee on preparation was appointed in 1937.

In April, 1938, the plan was laid down to send twenty-one delegates from Japan, two-thirds of the members to be nationals and one-third missionaries. We requested each denomination and Christian body to contribute ¥1,000 for the travel expense of its representative. The World Conference gave some help to the missionary members and also a small grant to the nationals so that the Council was able to fill up the deficiency.

All the delegates had been appointed by the end of June and they began to prepare for the conference. A student worker was added to the delegation by invitation from the World Student Christian Movement, and so the delegation comprised 22 members.

LIST OF JAPAN DELEGATES TO MADRAS CONFERENCE

Rev. Y. Chiba, LL.D. (Chairman), Baptist. Veteran church leader.

Rev. E. M. Clark, Ph.D. Presbyterian. Professor in Central Theological Seminary.

Rev. S. Hirono, Tokyo pastor. Evangelical church.

Rev. Charles Iglehart, Ph.D. (Accompanied by Mrs. Iglehart). Methodist, Tokyo.

Mr. Arthur Jorgensen, Hon. National Secretary, Y.M.C.A.

Rev. T. Kagawa, D.D., Evangelist, publicist, social worker.
 Miss M. Kawai, Principal, Keisen Girls' School, Tokyo.
 Miss H. Kobayashi, Y.W.C.A., Religious work secretary,

Tokyo.

Mrs. O. Kubushiro, Secretary W.C.T.U., Tokyo.

Miss I. MacCausland, L.H.D., Professor, Kobe College.

Bishop J. C. Mann, Fukuoka Diocese, Seikokwai.

Rev. T. Matsumoto, D.D., Prof. Aoyama Gakuin, Theological Department, Tokyo.

Rev. I. Miura, Prof. Lutheran Theological Seminary, Tokyo.

Rev. S. Murao, Director Shin Sei Kwai (Newspaper Evangelism).

Mr. T. Nara, Student Secretary, Y.M.C.A., Tokyo.

Rev. H. W. Outerbridge, S.T.D., Prof. Kwansei Gakuin, Theological Dept.

Mr. S. Saito, National Secretary, Y.M.C.A., Tokyo.

Bishop S. Sasaki, D.D., Central Japan Diocese, Seiko Kwai.

Rev. K. Suzuki, Pastor Kobe Congregational church.

Dr. H. Yuasa, Ph.D., D.S., Former President Doshisha University, Kyoto.

Rev. Akira Ebisawa (*Secretary*), Secretary National Christian Council, Tokyo.

Rev. Wm. Axling, D.D. (*Secretary*), (Accompanied by Mrs. Axling). Hon. Secretary N.C.C., Tokyo.

Almost all of the delegation sailed together from Kobe on November 13 by the S.S. Fushimi Maru and arrived at Colombo on December 2. They traveled through the Northern part of India to investigate the religious and social situation there, and came together at Tambaram in time for the opening exercises on December 12. They attended the World Conference for seventeen days and enjoyed the Christian fellowship together with the delegates from all over the world.

Most of the delegates returned home together, sailing from Colombo on December 31 by the M.S. Yasukuni Maru and arrived at Kobe on January 17. Dr. Kagawa remained

in India to help in the evangelistic campaign throughout the continent for six weeks, while Professor Murao went to England and Dr. Yuasa to America to join the teams giving reports of the Madras Conference.

The delegation, on the trip to and from India, received very kind entertainment by the N.Y.K. Line and the Japanese residents in the ports. They held meetings for prayer and discussion on board on the way to India to prepare for the Conference, and to prepare their reports on the return trip. The life on board was much blessed with Christian fellowship, and the whole delegation came to feel very closely knit together.

A pamphlet giving a report of the general situation of the Madras Conference was published soon after their return and they laid out the plan of holding report meetings at various major centers all over the country in connection with the United Evangelistic Campaign.

The interest in the Japanese Christian community concerning Madras is so very keen that each delegate has already enjoyed the privilege of speaking over thirty times within two months after the return.

The story will be told again and again until the Madras spirit is spread all over Japan so that the findings may be carried out during the next ten-year period.

NATION-WIDE UNITED EVANGELISTIC MOVEMENT

The All-Japan National Conference held at the end of October, 1938, voted in favor of launching a three-year special campaign of evangelism to be called the Nation-wide United Evangelistic movement.

This cooperative movement will major in evangelistic work which lies beyond the range of the individual communions. This will include the holding of training conferences for pastors as well as for the laity, rural evangelism, concentrated evangelism covering whole cities and areas, evangelism for vocational groups—working people, nurses, apprentices, etc., and students.

The central committee was authorized to increase the initial budget as the needs may require, so that they drew up a budget of ¥100,000 for the three year period, including all the central and local expenses.

The personnel of the Central Committee is as follows: Messrs. T. Kanai, K. Muragishi, M. Saito, T. Yoshizaki, S. Noguchi, M. Kozaki, D. Honda, Y. Koizumi, S. Terao, K. Shinohara, J. Sugawa, B. Goto, G. Bowles, P. S. Mayer and William Axling.

This committee was empowered to coopt additional members as it saw fit.

Later it met and coopted the following people: Bishop Y. Naide, Bishop T. Kugimiya, Dr. T. Kagawa, Rev. S. Imai, Rev. T. Uemura, Rev. Y. Serino, Rev. K. Ida, Rev. C. Daito, Dr. T. D. Walser, Mr. S. Nagai, Rev. K. Ogawa and Rev. A. Ebisawa.

This committee elected Rev. T. Kanai as Chairman, Revs. S. Noguchi and M. Saito as Vice-Chairmen, Revs. K. Ogawa and P. S. Mayer as treasurers, and Rev. A. Ebisawa and Dr. William Axling as secretaries.

In allocating the budget the committee expects that the different denominations will assume responsibility for raising the following sums annually: Presbyterian ¥800.00, Methodist ¥800.00, Congregational ¥800.00, Episcopal ¥600.00, Baptist ¥300.00, Lutheran ¥300.00, Evangelical ¥300.00, United Brethren ¥300.00, Holiness ¥300.00, Christian ¥300.00, Methodist Protestant ¥300.00, and Friends ¥200.00. Missions and missionaries have been asked to provide ¥1,000.00 a year. The remainder of the budget will be raised through individual contributions.

As an initial step in launching this movement members of the Central Committee met with groups of key leaders in the six major cities and in thirteen other areas of the Empire and secured their cooperation in setting up local and regional committees. These committees will promote the movement and plan the campaigns in their respective areas.

RURAL LIFE CENTERS

The Commission for a Rural Life Institute has been permanently set up with a board of twelve trustees. The Executive Committee includes: Dr. Kagawa, Revs M. Nakamura, A. Ebisawa, Y. Kurihara, Y. Manabe, and M. Kobayashi. The Councillors are: Rev. M. Tomita, Hon. D. Tagawa, T. Uzaki, S. Sugiyama, T. Namae and Mrs. O. Kubushiro.

The Rural Life Institute has been established in collaboration with the Musashino Noson Kenkyusho—Dr. Kagawa's rural center in the outskirts of Tokyo. A new dormitory was built there as the center for training of rural workers. In addition to improved facilities for poultry and goat raising a community oven has been installed for baking bread for the neighborhood. For the present, ten men students will be accommodated, and these are to be chosen by the authorities of the several denominations. They will include graduate students of theological seminaries, and also some farmer lads. When we were on the point of enlisting the students, the manager of the institute was called to the army and we were prevented from going further for the present.

A most significant development is the selection of six different rural experiment centers throughout the country to receive help in working out a simple, practicable local project which can be duplicated anywhere. These churches are: Nagaoka, Fukushima Prefecture (Nihon Kirisuto), Kashiwakubo, Shizuoka Prefecture (same), Rifu, Miyagi Prefecture, (Baptist), Shibukawa, Gumma Prefecture (Congregational), Mikame, Ehime Prefecture (Methodist) and Iwamurata, Nagano Prefecture (Methodist). In each of these places the church is being given a very small appropriation to provide additional equipment for improving the program already being carried on.

THREE RELIGIONS CONFERENCES AND A FRATERNAL ORGANIZATION

The first conference of the representatives of the three great religions was held on March 30, 1938, under the auspices of the Religions Bureau of the Education Ministry.

The representatives of 13 Shinto Sects, 52 Buddhist Sects and 22 Christian denominations together with the secretaries of each of the three Councils discussed the following problems presented by the Religions Bureau.

- (1) national spiritual mobilization.
- (2) methods of reviving religions under present circumstances.
- (3) religious work in North China.

The next three religions conference was convened on August 4, chiefly to consult about methods of carrying on religious work in China, and after discussion the representative of the Educational Ministry expressed the desire (1) that chief stress may be put on social welfare work for the time being rather than on direct doctrinal evangelism, (2) that the work be carried on unitedly rather than by each denomination, and (3) that all preachers travelling in China should get a certificate from the Education Ministry.

The third conference was called on September 7 under the joint auspices of the Social Welfare Department and the Religions Bureau. In this gathering the officials requested the cooperation of the religious leaders in service to wounded soldiers and bereaved families.

The fourth conference was held for six days in Tokyo under the joint auspices of the Central Council of the National Mobilization Movement and the Religions Bureau. Each denomination was asked to send two or three representatives and over three hundred religious leaders attended the conference to listen to the lectures by various experts on current topics and to discuss vital social prob-

lems from the standpoint of religion. These conferences and other occasions drew the leaders of three religions into personal and intimate contact, and they came to consult each other about the problems of common interest.

This naturally led them to think of organizing a fraternal organ in order always to keep in touch and to deal with common problems. Finally the representative leaders of the three religions decided to organize toward the end of 1938 and they asked the writer to serve as the secretary for the coming year. This is evidence of the striking change which has taken place in the attitude of other religions toward Christianity during the year.

THE KINGDOM OF GOD WEEKLY

The Kingdom of God Weekly, during 1938, put out nine special issues: New Year's, Rural Evangelism, Easter, Mothers', Flower Day, Fishing Folks, Spiritual Mobilization (two), and Christmas.

This evangelistic medium has been widely used and is now being used as the organ for the Nation-wide Evangelistic Movement. It continues to be the one outstanding publication put out under cooperative auspices with evangelism as its sole purpose. Between 15,000 and 20,000 copies are printed weekly.

The scarcity of paper, the rapidly ascending cost of printing and the increased postage charge have created an emergency in the editorial rooms of the Kingdom of God Weekly.

The method adopted for meeting this emergency in most editorial offices is to increase the price of the publication. The Joint Committee of the Weekly, after a careful study of the situation decided not to adopt this method but to publish three times a month instead of weekly. This is an emergency measure and it is hoped that it will not be necessary to continue it beyond the present emergency situation.

REPORTS

Compiled by Darley Downs

No. 1

CHRISTIAN LITERATURE SOCIETY OF JAPAN

Edwin T. Iglehart

The Society has carried on its work during the year with a considerable degree of satisfaction, in spite of a variety of experiences that might seem to create difficulties. It was able to close the year with a record of even more activity and success than had been anticipated.

In the matter of obtaining books from abroad to meet the usual large demand the Society has had the same difficulty that most importing businesses have had, in these unusual times. It has not been possible to make any large importations, and yet the actual business carried on during the year seems to have been larger than for several years past. There has been a quite unusual demand for Japanese Christian books. Stocks of western Christian books have not been as large as might be desired, but there has been quite a wide variety. And considerable numbers of libraries of used books have been readily disposed of. During the Christmas season there were days when the total purchase of books in the store exceeded those of any single day during the past fifteen years. One could easily find an argument for the claim that in many respects the public was never more thoughtful or more ready for the reading of Christian literature.

NEW PUBLICATIONS

The chief publication of the year was the complete set

of five volumes of the Life and Times of Uemura Masahisa. It was a limited and special edition, but was soon completely sold out. The Hon. D. Tagawa was the author of "Kokka to Shukyo," Religion and the State. It appeared in August, in its first edition, and had a rapid and unusually large sale.

The regular publications, for devotions, for women, for children, reprints of old editions of many kinds, and a number of new ones, have kept the staff more than busy. The Karuizawa store, though carried on through a summer of exceedingly unfavorable weather, had a considerably larger sale than during the previous summer.

The fine building on Ginza, with its ten floors above ground and its two below, has been fully occupied, and the favorable balance has considerably reduced the total indebtedness on the building. The Society seems to be in a most healthy condition in the steady reduction of its building indebtedness, and in the loyal support that is tendered it by a number of missions, making it possible to publish considerable Christian literature that could not be self-supporting.

One of the interesting events of the autumn was the Hymnal Exhibit, much along the lines of the Bible Exhibit of the year before. Early and rare editions of the hymnbook in Japanese were loaned by many people and institutions, and the exhibit had possession of half the store for some time, proving to be a center of much interest.

CHANGES IN PERSONNEL

There have been considerable changes in the staff during the year. The Hon. D. Tagawa was absent from Japan for lengthy periods. Dr. Wainright was compelled to return to the home land in the late fall. Rev. C. P. Garman and Rev. R. D. McCoy, loaned for part time and very valuable work, by their respective missions, left on furlough before the summer. Mr. Fumio Uyekuri has been

carrying most of the burdens of the direction of the Society's activities. The writer has been serving as treasurer during Mr. McCoy's absence, and as adviser to the administration since Dr. Wainright left the field. The Society is hoping for the early return of those who have served it so well.

We bear in mind that the great part of the work of the Society, of so great value to the Christian movement in Japan, is done by the devoted service of a large staff of workers whose names are not given in these pages. It is a joy to be able to report that many of these are active in their local churches, and that three members of the staff have received baptism during the year.

No. 2

THE JAPAN BIBLE SOCIETY IN 1938

(Nippon Seisho Kyokwai)

G. H. Vinall

"His truth at all times firmly stood
and shall from age to age endure."

Another year has passed with all its hopes and fears, its successes and failures, but praise be to God, as far as Bible Society work in Japan is concerned, it can be recorded as a year of progress. "Peace hath her victories as well as war," and as one records the onward march of the Unchanging Word in a changing world, one is continually reminded of the fact, that the "peace of God which passeth all understanding" has come into many lives and won them for Christ, through the entrance of His Word into the homes and hearts of the people of Japan.

Surely it is a triumph of Christian faith that the Bible Societies of America, England and Scotland have been able to unite their work in Japan, so that this is the

report of one Society, representing the cooperative effort of Christian people of these countries with the Christian people of Japan in the glorious endeavour to furnish every Japanese with a copy of the Holy Scriptures, in his mother tongue.

SCRIPTURE DISTRIBUTION LARGE

Surely it is a triumph of the Gospel, that during last year, 19,912 Bibles, 94,689 New Testaments and 1,132,636 Portions, a total of 1,247,237 copies of the Word of God including 1,194 copies in Braille raised type for blind people were placed in the hands of Japanese people; not forcibly thrust upon them, for, with the exception of 2,679 copies given free to inmates of T. B. Sanitoria and Leprosaria and other unfortunates, these books were all purchased at the nominal prices asked by the Bible Society. Prices which are fixed not with the idea of making the work self-supporting, but which are within reach of the poorest, tending to preserve his self-respect, and also to encourage the careless and indifferent to examine the contents of a book for which they have paid a nominal sum.

Surely it is a triumph of consecrated endeavour that more than three-fourths of the total Scriptures distributed were handed on by our colporteurs, calling from door to door, in busy cities and out of the way mountain villages, from Hokkaido in the north to Kyushu in the south. One man alone distributed 73,300 copies, and another 46,600 copies. Yet another placed 14,736 New Testaments in the hands of students and factory employees, often being requested to give addresses on the Bible in the schools he visited.

A MINISTRY OF COMFORT

It is not possible within the scope of this report to tell of the many sad sin sick souls who have been comforted and encouraged by the words of the colporteur, who has

left behind him the little Gospels which tell of One who loved them and gave Himself up for them. There is the woman whose house had just been burnt down, the priest whose consumptive daughter was rejoicing in her new found faith in Christ Jesus, the widow with five children, whose husband had just lost his life while at work, and the mother, whose son had given his life for his country. There is the priest who would confess Christ in baptism, but feared to lose his livelihood, there is a sister who recalled the last exhortation of her dead brother, beseeching her also to become a Christian, there is the student who was glad to get a Bible in the German language. The journals of our men are full of interesting human stories, some of dire poverty and others of tragic misfortune, and how true it is that "Earth knows no sorrow that heaven may not heal."

One man visited the police office in a certain village and was given a chair by a kindly disposed policeman, who explained that his elder brother, when a student at Meiji Gakuin delighted to help in open-air services. The policeman, although not a Christian, possessed a Bible, and enquired where to find the words of Christ "I came not to call the righteous but sinners to repentance." When it was shown to him, he exclaimed, "That's it, only a policeman can understand the full meaning of that." He bought the New Testament and Proverbs to lend to men he might have to arrest for petty crimes.

A man in a responsible position in an iron foundry bought one hundred copies of Proverbs to give to the men working under him. He hoped many would become Christians. It transpired that as a young man, many years ago, he had purchased the New Testament from a Bible Society colporteur and through reading it, became a Christian, being baptized in the Kumiai Church in Osaka. By diligent application to his work he had reached a position of great responsibility and was very popular with the eight hundred employees of the iron foundry. Now he

was concerned for their salvation. Do we need to ask if the work of the Bible Society is of value and help to the community? There is room for much greater co-operation of pastors and church members with the colporteurs of the Bible Society, if this were done we believe that the membership of the churches could soon be doubled or even trebled. Who will give himself to follow up the work of the colporteur and help consolidate results?

CELEBRATING THE JUBILEE YEAR

The past year has seen the Jubilee of the Japanese Bible. This was fittingly celebrated by large public meetings held in Tokyo and Osaka, when much interest was aroused, and many requests to become supporting members of Nippon Seisho Kyokwai were received. During this memorable year the Japan Bible Society has been well and truly launched, marking another forward advance in the work of Bible distribution. It is fortunate to have Bishop Matsui of Tokyo, as its first President, and a splendid Board of Directors of twenty-four representative Christian leaders, Japanese and foreign, whose fine spirit of Christian devotion and co-operation bring to it a source of continued strength, that should make for continued progress, no matter what difficulties may lie ahead.

SECRETARY AURELL'S RETIREMENT

In closing this brief report I should like to remind our readers of the splendid work, that for the past twenty-three years, has been given with quiet self-sacrifice and self-effacement by Rev. K. E. Aurell, who now enters upon his well earned retirement in America. Our prayers and good wishes go with him and his good partner and true helpmeet, Mrs. Aurell, who both of them throughout many years of faithful endeavour, first as missionaries and later in the Bible Society, have contributed much to the Christian cause in Japan. As the writer of this report takes up the work laid down, he is conscious in a very real

sense that "Others have labored and we have entered into their labors." He asks for your prayers both for the good friends who are leaving us after so many years of faithful and fruitful service, and for the one who feels all too unworthy for the task that lies ahead.

No. 3

THE NATIONAL SUNDAY SCHOOL ASSOCIATION IN 1938

J. Howard Covell

Financial Independence

This year marked the cessation of receiving appropriations from the World's Sunday School Association, although we are still sending annual contributions. The other outstanding financial achievement of the year is the completion of the payments for the headquarters building (which event was celebrated properly on April 1, 1939). The National Christian Council office is housed in this building.

Relations with China

In accordance with the action reported last year, the association has kept in touch with the association in China, and will send envoys and gifts at the first opportunity.

Convention

There was no convention in 1938, but there are great expectations for the 22nd (1939) convention at Ferris Seminary, Yokohama, early in April, 1939 on the theme "God So Loved the World."

Emphasis on Home Life

A special committee has conducted a campaign to

develop the life of Christian homes, and 1,000 meetings in homes have been reported. Special meetings on "Purifying the Home" were held in two centers in September and October.

Teacher Training

The national association conducted teacher training institutes as usual, one at Lake Kawaguchi and one in the Chugoku district, and five local associations held institutes, with a total attendance of 573, of whom 35 received certificates.

Vacation Schools

Over two thousand students were enrolled in vacation schools conducted in 40 centers.

Big Christmas Meeting in Tokyo

The staff of the association was very active in setting up the program and arrangements for the huge Christmas meeting held in the Tokyo Municipal Hall in Hibiya in December, when some 3000 wounded soldiers and members of the families of men in service were present. The meeting was held in cooperation with the city government, and attracted much attention since it was the first time such a large meeting had been held under Christian auspices for such a group.

Gift to Leper Home

The proceeds of gifts from schools all over the country were sufficient to build a cottage at the leper home in Kagoshima, especially to help the unfortunate children there.

Organization Strengthened

Mr. Giichi Ishikawa, who has been acting as office secretary for some years, was promoted in the autumn to executive secretary. He has been active in visiting the

branch associations and serves very acceptably as the key man in the work of the association. Six new local offices have been organized or revived during the year, making a direct contribution to the cause of Christian unity in their respective communities. The monthly magazine, "Sunday School," is increasing in influence. Text books are being revised, and the hymnal is to have a new edition soon.

No. 4

THE CHRISTIAN ENDEAVOR UNION OF JAPAN

(Nihon Rengo Kirisutokyo Kyoreikai)

Akira Ebisawa

With the outbreak of the Sino-Japanese conflict, the relations with the American Christian Endeavor movement were practically cut off. The directors of the Japan Union being anxious to maintain fellowship sent a scroll of Japanese cherry blossoms drawn by a Christian artist, to the young people's society of the Baptist Temple at Philadelphia, where Dr. Daniel Poling, the President of the World C. E. Union, is pastor. Dr. and Mrs. Gilbert Bowles kindly took it to Philadelphia and they presented it to the young people by whom it was accepted with keen interest.

On May 15 a youth leaders conference for western Japan was held at Osaka, just as a similar conference was held at Omori in October of the previous year. The chairman, Rev. Akira Ebisawa, went down to give a lecture and a sermon while the directors living in that region, Revs. S. Nishigori, T. Tanaka, T. Morita, K. Baba and others took part and led the group discussion. The attendance was not large but it was a fine, timely gather-

ing to lead the young leaders, as they were much troubled by various social and national problems just then.

Rev. S. Hirono while visiting America met Dr. Poling in Philadelphia and Dr. Vandersall in Boston, thus again strengthening the bonds of fellowship.

The Methodist Church in Japan is the foremost in utilizing the C. E. as an organ for training young people, and the local societies belonging to that communion are so active that they are supporting a minister and his family working on the frontier of Manchukuo. The Young People's League of the Kumiai churches is also supporting a pastor's family in Harbin.

Young people's activities within the church are most desirable in these days, and the ideals and the principles of Christian Endeavor should give motivation to their activities.

The office of the Japan Union is in the N. C. C. office and gradually it is becoming the clearing house of the young people's work of the different denominations, which seems to be the proper course of development.

No. 5

THE SCHOOL OF JAPANESE LANGUAGE AND CULTURE

Darley Downs

Under date of February 15, 1939, the Imperial Department of Education has granted a charter as an incorporated foundation with the name "Zaidan Hojin Nichigo Bunka Gakko Kyokai." This was the consummation of several years of effort, chiefly by Dr. Gilbert Bowles.

The trustees of the new Zaidan are: Baron Yoshiro Sakatani, chairman; Dr. William Axling, Dr. Gilbert Bowles, Baron Ino Dan, Mr. Katsuji Debuchi, and Dr.

Kenzo Takayanagi.. The comptrollers (kanji) are Mr. Chuichi Ariyoshi and Mr. E. W. Frazar.

Technically, the language school is now only one of the departments of the institution, the others being a publishing department, of which Dr. G. W. Bouldin will be the acting head, an Institute for Research in Japanese Language Teaching Methods, of which Mr. Yahei Matsu-miya is the head, and a department for the promotion of the study of Japanese abroad, of which the general secretary, Mr. Kazuya Matsumiya is the acting head. The writer continues as principal of the school. The former trustees of the school will be asked to continue as the members of the advisory committee of the language school department.

At the graduation exercises on June 28, 1938, diplomas were issued to 11 third-year students, 16 second-year and 24 first-year and 2 in the department of foreign-born Japanese, together with 3 certificates for the completion of one term or more of work as special students, and 24 to those completing the teacher training course, making a total of 80. There were 15 students in the summer school in Karuizawa, 14 in Nojiri, 9 at Gotemba and 16 at the School in Tokyo, making a total of 54. In the fall term of 1938, there were 46 students in the regular course, 24 special, 4 in the department of foreign-born and 24 in the cultural classes. The active enrollment in the extension department on December 31 was 45, making the total 119. The School sends a teacher to the American School who gives regular instruction to the students from the first to the eighth grades. Including the janitor, office workers and teachers, there are 25 persons on the staff. Courses in tray landscaping (bonkei), flower arrangement (ike-bana), wood-carving (Kamakura-bori), translation, shuji, kanji, Japanese history and Japanese government and politics were given.

The School has already published three books on Japanese conversation, which give the regular basic con-

versation material of the first and second-year courses, with the text in "kana" and Chinese characters, with romaji transliterations, English translations, and copious English explanations. In addition, it has published Dean Matsumiya's "Grammar of Spoken Japanese" in English and in Japanese, which is a book on methods of Japanese language teaching. Second editions have been printed of the grammar and conversation books I and II. A set of five, two-sided phonograph records has been issued, giving Dean Matsumiya's pronunciation of all the words in the first conversation text book.

No. 6

OVER-SEAS EVANGELISTIC ASSOCIATION

(Kirisutokyo Kaigai Dendo Kyokai)

Akira Ebisawa

This Association was started in 1931 with high purposes, and it has done its part in initiating evangelistic work among Japanese residents in foreign lands.

It has helped to establish two Japanese churches in the Philippine Islands—one in Davao and another in Manila. The former has developed into a strong self-supporting church under the able leadership of the pastor, Rev. T. Okubo, while the latter is also gradually growing by the untiring efforts of Rev. M. Nakajima.

The Association in cooperation with the C. L. S. sent books to the Manila Church and established a church library there, to meet the urgent needs of the residents in that city.

The Association is now stressing literary evangelism, by using the Kingdom of God Weekly, sending hundreds of copies each week to the churches in Singapore, Brazil, Chile, the Philippines and elsewhere. It is more than we

can possibly imagine how this is appreciated by the Japanese living in foreign countries.

The Chairman, Dr. H. Kozaki, was translated into Heaven on February 26 last year, and it was a great loss to this movement when Rev. K. Nagasaki passed away in September. They both devoted their last years to this Association to promote missionary interest in the Christian community.

Now that the evangelistic work in China seems imperative to the churches in Japan, and the East Asia Evangelistic Association is planning to take charge of that work, there is talk among the directors of both organizations that it may be better to combine them into one organ.

This plan of integration in some form or other may develop in the not distant future. Until that reorganization is realized the business will be handled by the office of the National Christian Council as heretofore.

It was proposed that this Over-Seas Evangelistic Association should unite with the Far East Evangelistic Society which is taking charge of the work among Chinese in Manchukuo and the occupied areas in China. The negotiation was in process when the Madras delegation coming back from India reported about the future plans and prospects of closer cooperation between older and younger churches in the foreign missionary enterprise.

So the Christian leaders connected with this organization came to think that it might be better to continue this Association separate from the Far East Evangelistic Society, since it had as its primary purpose to reach all Japanese residents in the South Seas and Latin America, and since the time may come when the missions of the older churches will look forward to joining hands in the missionary enterprise among Japanese residents all over the world.]

It was planned by the secretaries of this organ to arrange for a series of meetings to report about the evan-

gelistic work in the Philippine Islands by a Japanese missionary, Rev. T. Okubo who is on furlough, thus to do missionary education calling attention to the importance of the work and at the same time raising funds for the work overseas.

No. 7

EVANGELISTIC WORK FOR KOREANS IN JAPAN

John B. Cobb

Evangelistic work for Koreans in Japan continues to go forward in spite of increasing difficulties. The chief responsibility for this work rests upon the Mission of the Presbyterian Church of Canada, but for many years a committee of the Federation of Christian Missions co-operated in it. In recent years this committee has been appointed by the National Christian Council.

In the past the chief work of the committee was to keep the missionary community informed of the work going on among the Koreans in Japan and to raise funds to aid in carrying it on. This work is still continued. The treasurer of the committee sent out a letter to most of the missionaries in Japan in 1938 and solicited contributions. This met with the usual liberal response.

This year for the first time contributions for the maintenance of the work were asked from Japanese also. A collection for this purpose was taken at the meeting of the All-Japan Christian Conference (Zenkoku Kyodo Kyogi Kwai), and ¥102.95 was received.

The addition of Japanese members to the committee, since appointment has been made by the National Christian Council, has greatly strengthened our work. Rev. T. Morita of Osaka is chairman of the committee and has

been able to render invaluable aid to the Korean Christians in times when there have been misunderstandings and difficulties with the government authorities. As Mr. Morita himself was formerly a lawyer, he is especially well qualified to do this.

The treasurer, Rev. J. A. Foote, reports that the total receipts for the year were ¥852.71, a considerable increase over 1937. In 1938 the funds received were used, on the advice of the Canadian Mission, to aid in the work of the churches in Yawata (Kyushu) and Tsuruhashi (East Osaka). As the Tsuruhashi Church has made great advance in self-support, it is planned in 1939 to use part of the money for work in Tokyo.

The committee bespeaks the continued prayers and support of the Christian community in Japan, both foreign and Japanese, in carrying on this work for these needy people.

No. 8

THE FELLOWSHIP OF CHRISTIAN MISSIONARIES IN JAPAN

Myrtle Z. Pider

After thirty-five years of continuous history as an organic and official clearing-house for the missions, the Federation resolved itself in 1937 into a voluntary fellowship of individual missionaries.

The growth of interest in the Fellowship during the past year proves how well it is meeting the real need of missionaries for some central organization of our own. We need the insight, the fellowship, the quickening which the Annual meeting provides. At the Second Annual Conference, held in Karuizawa from July 29 to 31, 1938, 250 members representing 30 missions were in attendance,

as compared with 145 members, representing 26 missions, at the First Annual Conference held the year before. The total membership was reported as 455, a gain of 78 for the year. All the sessions of the conference were open to visitors, but it is hoped that every individual missionary will become a member, by registration and the payment of a nominal fee.

The Chairman, Rev. P. S. Mayer, presided at the conference, supported by the other members of the Executive, Vice-chairman, Rev. E. T. Horn, Secretary, Miss Myrtle Z. Pider, and Treasurer, Rev. T. A. Young. The very excellent program centered about the theme "The Church in Japan Looks Forward," inspired by Moses' words, "Speak to the children of Israel that they go forward." The high note of confidence and courage with which Moses inspired his people was struck by the chairman in the opening service of worship and gathered power throughout the sessions. Papers were presented by Rev. H. V. E. Stegeman, Mr. G. B. Braithwaite, Rev. G. E. Bott, Rev. I. L. Shaver, and Rev. C. W. Iglehart. These have all appeared in recent numbers of the Quarterly. The periods of worship and meditation were led by Bishop J. C. Mann, while briefer times of devotion were led by Rev. R. P. Pott, Mr. J. H. Covell and Miss Laura Mauk. Guests from abroad who brought messages were Dr. F. F. Goodsell, Rev. William E. Shaw, and Dr. M. Searle Bates.

The Executive Committee chosen for 1938-9 are:

Chairman, Bishop J. C. Mann, Vice-chairman, Miss Virginia Mackenzie, Secretary, Rev. L. S. G. Miller, Treasurer, Rev. Hubert Kuyper.

The Publications Committee:

Editor of The Japan Christian Quarterly, Mr. J. H. Covell.

Editor of The Japan Christian Year Book, Dr. C. W. Iglehart.

Other members: Rev. H. D. Hannaford, Mr. G. B. Braithwaite, Rev. Darley Downs, Miss Jessie Trout.

Fraternal Delegate to Chosen, Rev. E. T. Horn.
Necrologist, Rev. D. Norman.

No. 9

THE NATIONAL TEMPERANCE LEAGUE

E. C. Hennigar

The year 1938 saw advance for our cause in several important respects.

First of all the Minor's Prohibition Law was, by Imperial Decree, extended to the Colonies. This was made effective from April 1st. By this law, first enacted in Japan in March 1922, it is made illegal for vendors or others to sell or supply alcoholic beverage to minors, that is those under 20 years of age.

In order to bring this home to the officials, educators and people of those colonies the League, with the active cooperation of the Overseas Department of the government, sent lecturers during the year to Karafuto, Korea and Formosa. These lecturers with the support of the local officials were able widely to explain the purpose of the law and to urge its enforcement upon police, teachers, students and the public in general. On these three journeys the lecturers spoke in all 144 times to nearly 50,000 persons. This was a very well organized and effective piece of educational work.

CHRISTIAN TEMPERANCE LEAGUE

Another step of real importance was in organizing the Christian forces for temperance work. For several years a special committee has sponsored the observance of World's Temperance Sunday. Last year this was again carried forward by this committee, but it was felt that the churches should take a still more active interest in the temperance movement. As a result of several very re-

presentative meetings an organization was formed,—The Nihon Kirisutokyo Haishu Domei (The Japan Christian Temperance League). The inaugural ceremony was held in the Reinanzaka Church on the afternoon of World's Temperance Sunday, Nov. 6. The Directors are: Rev. M. Kobayashi, Chairman, Rev. M. Kozaki, Dr. E. C. Hennigar, Prof. T. Namae, Mr. G. Ishikawa, Rev. R. Manabe, Mrs. Tsuneko Gauntlett, Miss A. Moriya and Rev. A. Ebisawa. The first five are the Executive Directors. The purpose is, through the Church, S. S., C. E. Society, etc., to mobilize the whole Christian force in a campaign of education and effort to make the next generation dry. In connection with World's Temperance Sunday the "Kingdom of God Weekly" published a special Temperance number, some ten other Christian periodicals carried temperance articles and a great deal of other temperance literature was circulated.

HIGH CLASS TEMPERANCE LITERATURE

In the line of temperance literature one of our "best sellers" last year was "Alcohol and the Future of our Nation" by Prof. S. Yoshimasu of the Imperial University in Tokyo. This booklet of 30 pages is the result of the psychological studies made at the Nô Kenkyujo (Brain Institute). The booklet gives detailed studies, with diagrams, of the effect of alcohol on nerves and their function, on heredity and on crime, showing that 75% of long term prisoners investigated were accustomed to drink upward of one gô at a time and that only 16% were absolutely dry. That this booklet comes under the imprint of the University gives it great weight with students and teachers.

Another piece of original investigation has been made by Dr. S. Hirota of Osaka Imperial University for his thesis for the degree of M.D. Experiments were made on 200 puppies, giving them, over a period of 22 days, 3cc of alcohol per kilo body weight. These daily doses were given

in carefully graded amounts of beer, wine, rice-wine (sakè), mirin and whiskey. At the end of the experimental period only 22 dogs had survived. The mortality had been 89%! The 22 animals that had survived were killed and careful examination made of their teeth and bones. It was discovered that the alcohol, by setting up acute acidosis in the blood, had caused severe deterioration in the teeth and bone structure.

It is very encouraging to find that such studies on the effects of alcohol are being made in the very highest scientific circles of the Empire. And it is also a matter for gratulation that the Director of the newly established Institute for the training of Leaders in Public Health Movements is Dr. Med. Haruo Hayashi. Dr. Hayashi, who was for years Dean of the Medical Faculty of the Tokyo Imperial University, is one of the Directors of our Temperance League and is a very active advocate of abstinence. Another Director of our Association, Dr. T. Ohira has recently been promoted to the Deanship of the Medical Faculty of the Kyushu Imperial University at Fukuoka. Dr. Ohira is very active as the President of the Fukuoka Prefectural Temperance Association. He is now engaged in the study of temperance villages. He has also been instrumental, during this past year, in forming a Physicians' Temperance Society at Fukuoka. This makes the third Physicians' Temperance Society in Japan—the previous two being in Tokyo and Osaka. So is the influence of temperance growing in high circles.

OFFICIAL ACTION

Every effort is being made by the government to mobilize the full power of the nation at this time of crisis. Accepting the petition of the N.T.L. and partly following its example in putting on a "No-Alcohol-Day" each September in commemoration of the great earthquake, the authorities of Tokyo City and Prefecture put on a "No-Alcohol-Day" in October. All officials and employees, 35,

000 in number, were required to abstain as an example to the citizens. Over 10,000 posters in the name of the Prefectural and City Offices were displayed. Further, the authorities distributed in every house in the whole city and prefecture a small copy of this poster. This distribution was done by the Women's Patriotic Society. The following month the Home Office, as part of its National Mobilization program, declared Nov. 10 National Temperance Day. Never had this been done before.

The Police Department of Tokyo has ordered all the officers of the force (18,000 men) to abstain from both alcohol and tobacco on every Monday. A large number of Labor Unions, or other bodies, villages, or sections of villages have limited drinking. This has taken various forms, some have declared one dry day per month, or three days (as e.g. 7, 17, 27th), others forbid the use of alcohol at funeral feasts and limit drinking at wedding feasts, etc. There are some 25 totally dry villages and 200 which we know to be on the way, e.g. the Young Men's Association is dry, or restrictions of one kind or another have been enacted.

One very comprehensive and well-thought-out plan of rehabilitation is that of Fujimi village, on the border between Nagano and Yamanashi Prefectures. In order to solve financial difficulties the village is now mid-way on a 5 years dry plan. Already alcohol has been banned from religious festivals and public functions of every kind. This present year, as an example to the villagers, all officials of the village and leaders as, for example, in the Young Men's Association and other organizations are becoming abstainers, a program of temperance education has been inaugurated and the village Cooperative Society has stopped the sale of alcohol. An important part of this rehabilitation plan is that 1/3 of the village is emigrating *en masse* to Manchukuo where they will set up another village of the same name. In fact a pioneer party went in 1938 and another large group is to set out this year.

This new village is to be "Dry" from the outset.

The Annual Convention of the N. T. L. was held last year in the city of Okayama. To take advantage of the large number of prominent temperance workers present the League ran concurrently an Institute for Training Young Leaders. The provincial governors had been instructed by the Home Office to send suitable representatives. Lectures were given from the standpoint of health, efficiency and legislation. Dr. Kagawa spoke on "A New Direction in the Youth Movement." Some of the Okayama schools attended these lectures in a body. Our lecturers before and after the convention visited a number of schools in the city and vicinity.

TEMPERANCE IN THE SCHOOLS

A number of colleges through the country are going dry. Fukuoka Commercial College, Miyazaki Agricultural College, Ueda Sericultural School all became "dry schools" last year. Others are restricting drinking and carrying on organized temperance work. The Japan Students' Prohibition League has organizations in some 30 schools.

More and more schools are giving, as part of their ethics course, systematic instruction on the evils of alcohol. In some cases these schools call on the lecturers of the League, in others the principal or other teachers themselves give the instruction. One notable example of this is the middle school at Sano, Tochigi Prefecture, where each year the Principal, Mr. S. Shinozaki gives his 4th and 5th year boys such lectures from the scientific and sociological standpoints, requiring them to answer questions on this material in their examinations. He declares that as an educator his conscience will not allow him to use alcohol. Would that his tribe might increase!

Last year the Brewers Association cut the total production of sakè (ave. 15% alcohol) by 13%. Taxes are also being increased. The basic tax on sakè is ¥45.00 per *koku* and that on beer (4.2%) is ¥35.00. A *koku* is a Japanese

unit of measurement of approximately 40 gallons. To this basic tax was added last year a Sales Tax of ¥5.00 per *koku*. This current year this Sales Tax is being raised to ¥10.00.

The N. T. L. again last year pushed in the Diet its bill to raise the age under the Minors' Prohibition Law to 25. This Bill was passed in the committee to which it was referred, but was left undealt with when the Diet was prorogued. Again in the current session the bill is being presented by a group of very earnest supporters, but we fear there is little hope of its being brought to a vote before the Diet rises. The League is also urging on the authorities a 33% cut in production of saké and the doubling of the tax. And on the citizen it is urging a 33% cut in the use of alcohol, at least for the duration of the war.

No. 10

THE PURITY LEAGUE

(Junketsu Domei)

Yahei Matsumiya

The organization and personnel continued substantially as reported in the last Year Book. The central office has given much time and attention to preparatory work for the organization of local leagues in Yamanashi, Miyagi and Aichi prefectures and in Hokkaido and Manchuria. Local leagues are already functioning in Gumma, Shiga, Shizuoka, and Okayama. These local leagues are quite independent, though in the beginning the central league gives some financial assistance.

The work of the Educational Department has fitted in to this preparatory work for organizing local leagues. The general secretary, Mr. Iwama, has given most of his time to work in the prefectures mentioned, though he also held numerous meetings in Hyogo, Gumma, Kyoto and Tokyo.

On these tours he has normally held two meetings a day. The cooperation of educational and social department heads of the prefectural government is sought and outstanding citizens interested in public morals are gathered for conferences in the principal towns of each prefecture. While there is no idea at all of limiting the movement to Christians, it is found that Christian ministers are always more cooperative than Buddhist or Shinto priests.

In addition to these informal conferences with selected leaders, lectures are given in churches, schools, and factories. In June a week's conference for about 100 leaders in purity work was held in Tokyo.

The Social Department (Shakai Bu) has carried on its efforts to secure the enforcement of abolition. No new prefecture has voted for abolition during the year, but two, Miye and Shimane, have begun the enforcement of bills previously passed, bringing the total where abolition is enforced to 8, although over 20 have adopted laws. There was special effort to secure the enforcement of the law in Miye Prefecture before the 2600th anniversary of the traditional founding of the empire. Such efforts are being made with the same motive in Miyazaki Prefecture.

The period of violent public opposition to our work has passed. Public opinion in general supports abolition; and the center of attention has moved to the most equitable and efficient means of carrying it out. In November a meeting of 35 members of both houses of the Diet and heads of great medical universities and other outstanding leaders was held, which unanimously voted in favor of total abolition. In December, about 100 women, including the presidents of all the outstanding national women's organizations, principals of schools, and leaders in the Christian movement, met and addressed a strong resolution to the government calling for early abolition. The government itself is, in general, sympathetic and is seeking to bring an end to the conflict between the purity forces and the brothel keepers, by working out an equit-

able adjustment of property rights and sound plans for reintegration of the women into society.

Another form of work which received a great deal of attention is the matter of student morals. In the spring of 1938 the Tokyo police rounded up a great many students in cafes and bars. This led to numerous requests for assistance to the league from parents and parents' organizations. A special conference on student morals and another on student dormitories have been organized with offices at the league's headquarters. The league has made a survey of twelve of the wards of Tokyo and has prepared maps marking cafes, restaurants, bars and dormitories in the neighborhood of all the principal schools. While Tokyo has a law forbidding any cafe or bar within three cho (blocks) of any school, these maps will be used to call attention to numerous violations.

The department of prevention of venereal disease held one conference during the year, but no great progress has been made. Much encouragement, however, is derived from the fact that the attitude of the government toward venereal disease is changing, due to the very great incidence of the disease among soldiers in China. It is believed that this department of the league will be able to cooperate effectively for improvement in this field.

No. 11

THE YOUTH GUIDANCE ASSOCIATION

J. Fullerton Gressitt

The Youth Guidance Association (Kirisutokyō Shōnen Hodō Kai) was organized in Tokyo in March, 1937, by an interdenominational group, for the purpose of befriending boys and youths, particularly youths who have been placed in reformatories. During 1938 the scope of contacts was enlarged to include youths in industrial plants,

and (under the direction of the Juvenile Court) boys who were either offenders or living in peculiarly unfavorable environments.

The earlier work of the association included the sponsoring of lectures and educational films for boys in reformatories. Boys released from reformatories were assisted practically to secure jobs. A number were taught the driving and technical care of motor cars, and a few were given training in electric welding. Three youths are being aided in technical schools, two of whom graduate in March, 1939.

The general secretary has been available for consultation and advice to boys in need of guidance and trying to better their positions. In the summer, groups have been taken on outings to parks and the seashore and given training in games. The summer activities were carried on in cooperation with the Social Service Bureau of the Tokyo Municipality. Christmas parties were given for several youth groups and suitable presents provided for all. Another form of service has been that of sponsoring meetings for parents confronted with the problems of raising boys. Finally, the association has recently opened a home for boys in East Tokyo, beginning on a very modest scale.

The general secretary, Mr. Ryotaro Iso, is a young business man, a graduate of the former Social Service Department of Kanto Gakuin.

No. 12

WORK FOR LEPER PATIENTS

A. Oltmans

Reports for 1938 from the sixteen existing hospitals with which the writer of this report is connected indicate progress along the lines of additional buildings and equip-

ment, steadily increasing numbers of patients, general interest aroused in the public, and investigation and research taken part in by medical men.

Both government and private hospitals report enlarged accommodations and facilities. Notable among these are the commodious and attractive buildings in the farthest northern hospital, the Hokubu Byoin in Aomori Prefecture, replacing those almost completely destroyed by fire several years ago; the new Komyo-en in Okayama built in place of the former so-called Sotojima Hospital in the suburbs of Osaka which was entirely wiped out by typhoon and tidal wave; and the new plant in Okinawa in the Liukiu Islands far down in the south. Of proposed new leprosaria work has already been begun in one, and another will probably be started during the present year.

IMPROVED PLANTS

Among the additions to existing plants are two buildings containing chapel and library—one at the government hospital near Kusatsu and the other at the Komyo-en in Okayama. The former is in the nature of a memorial to Miss Cornwall Legh, foundress and for many years superintendent of the private hospital in Kusatsu, and will afford a door of great opportunity for building up a centre of spiritual life and fellowship among the hundreds of patients in this institution. The one in Okayama was made possible by gifts raised from a number of sources augmented by a sum from the American Mission to Lepers, the whole being matched by an equal sum from the Kwansai Mission to Lepers.

In some hospitals additions have been made to the staff of workers. A full-time doctor and chemist has been secured for one hospital which was greatly in need of such help; nurses have been found willing to give their time and interest to this work; and office helpers have been added. In one instance a former young woman patient, having been returned to her home pronounced

negative as to the disease, re-entered the hospital as a helper feeling that in this way she could best serve the patients and staff of the "home" which she had learned to love.

COMMUNITY SURVEYS

Some of the hospitals, notably the Kei-ai-en in Kagoshima, report intensive surveys of their districts with the effort to hospitalize all wanderers and beggars afflicted with leprosy and those hiding from the authorities. The effort seems to have been highly successful in this prefecture, the most highly infected of all prefectures in Japan. Small detached islands near, formerly known as "Leprosy Islands", have been almost completely cleared of this most dangerous plague—the mingling of the leprosy-infected man or woman or child with healthy members of society. In the Okinawa hospital the same plan is being pursued with marked effect. It is doing a great deal to lessen the antagonism of the population of this island towards the building of a leprosarium which made the work so difficult for a long period of time.

The increased interest of the general public and of medical men, both leprologists and general practitioners, in the anti-leprosy movement has been shown in the truly praiseworthy work of various local organizations and in conferences held during the year. The Japan Mission to Lepers and the Leprosy Prevention Society have aided greatly in the erection of new buildings and in all the advance that has been made. Local organizations of the MTL exist in many places—the Kwansai, Okinawa, Kiushiu, and other districts. For some years there has been an annual conference held in some large city, usually in a university. The last such conference (Leprosy Educational Conference) took place in the Kiushiu Medical University in the city of Kumamoto and was attended by more than two hundred interested persons from Japan proper and from Formosa and Korea.

Last year marked the twenty-fifth anniversary of the beginning of the "Pete Bank Brigade" and was celebrated in all parts of the world. It is hoped that the attention drawn by this movement will result in added interest in the cause of untainted children of leprosy-infected parents. The writer of this report distributed copies of a booklet explaining the movement in its inception and progress as a contribution for Japan towards this so important phase of anti-leprosy work. There have been publications in book and pamphlet form during the year which have been widely distributed and which seem to have aroused rather wide-spread interest. Among those which have come to the writer's attention as interesting and educational in content and attractive in form are "Hearts Aglow" in English written by Mr. Nagata, a patient in the Oshima hospital, and Mrs. Erickson of Takamatsu; and "Spring of Small Island" (Ko Shima no Haru) in Japanese by Miss Ogawa of the Ai-Sei-en in Okayama.

Individual comment from directors of hospitals in their reports breathe a spirit of hopefulness for and faith in the future as based upon many encouraging features of the past year. They believe that there is increased opportunity and usefulness for the existing hospitals and that there is an awakening consciousness among these interested and the people in general as to the importance of the problem and the need for its earnest consideration.

No. 13

THE KAGAWA FELLOWSHIP IN JAPAN

Jessie M. Trout

The Kagawa Fellowship is made up of a group of people who desire to share with Toyohiko Kagawa in the rich experiences that God has given him; to study with sympathetic approach Dr. Kagawa's program for the extension of the Kingdom of God, and as far as possible

to cooperate with him in achieving this program.

There are 109 enrolled members and many others who are on the mailing list receiving from time to time bulletins of information about Kagawa and his work.

On May 27, 1938 Dr. and Mrs. Kagawa celebrated their Silver Wedding Anniversary. In honour of that occasion the Fellowship sponsored an appeal for gifts to be used as a unit in the Endowment Fund of the newly recognized Zaidan Hojin. 200 persons availed themselves of this opportunity, and the Silver Jubilee fund as handed to Dr. and Mrs. Kagawa was Yen 2,800.00.

The Annual retreat took the form of a one day meeting in Tokyo Union Church Oct. 29, 1938. There was a large attendance representing many outlying districts. The program as usual centered around Dr. Kagawa whose addresses were most timely and helpful. The greetings from a number of visitors en route to Madras as well as from some of the local delegation were also greatly appreciated. The following officers and executive committee were elected:

Chairman	Dr. Paul S. Mayer
Vice Chairman	Miss Mildred A. Paine
Treasurer	Mr. J. F. Gressitt.

Executive Committee: Miss E. L. Bates, Mr. J. M. Beltinger, Mr. G. E. Bott, Dr. G. W. Bouldin, Miss S. L. K. Bushe, Mrs. H. D. Hannaford, Dr. Charles Iglehart, Mr. Michio Kozaki, Miss Mary D. McDonald, Mr. H. V. Nicholson, Mr. Kiyosumi Ogawa, Mr. Henry Topping.

Missionaries associated with Dr. Kagawa are Mr. and Mrs. H. Topping, Miss Helen Topping, Mrs. R. A. Doan, Miss Jessie M. Trout.

The Committee on Cooperatives of the Fellowship sponsored a series of study groups in the winter of 1938. As a direct result of this study, the Tokyo service cooperative has been organized as a sort of laboratory study. The cooperative store opened in January reports much interest and good business.

No. 14

FELLOWSHIP OF RECONCILIATION

(Yuwa Kai)

J. H. Covell

Aside from a number of meetings in Tokyo the *Yuwa Kai* (The Fellowship of Reconciliation in Japan) has been rather inactive this year. Funds were raised for the relief of refugees. A number of new members were received. During the summer season meetings were held informally in several places. Guests from other countries have also been welcomed.

The Chairman is the Rev. Michio Kozaki, of the Reinzaka Church in Tokyo, and the Secretaries are Mr. S. Hirakawa of the Society of Friends and the Rev. T. D. Walser, 9 Tsuna Machi, Mita, Shiba, Tokyo.

This group hopes to continue its friendship with many in other lands who try to live as if humanity were one family, practicing the principles of creative love as seen preeminently in Jesus Christ.

No. 15

MISSIONARIES MUTUAL AID ASSOCIATION

G. B. Braithwaite

The membership of the Association in August 1937, as reported in the 1938 Year Book, was 501. During the financial year which closed in August 1938 seven new members joined, but as there were nine deaths and 12 withdrawals, there was a net decrease of 14, leaving the total membership 487.

At the Annual Meeting on August 25th 1938 the Trea-

suror reported a balance of Yen 1,704.14 in General Fund and Yen 4,000 in the Reserve Fund. It was voted to add Yen 700 to the latter, but the Executive Committee was asked to study the question of the disposition of this Fund and to bring in a recommendation to the Annual Meeting in 1939.

The question of the appointment of a Membership Committee was discussed, and the Secretary was instructed to write to all Mission Secretaries asking them to bring the Association before their Missions, the Executive to select, where possible, a member of the Association in each Mission to cooperate in this effort.

Owing to the departure from Japan of the Secretary-Treasurer, Mr. G. B. Braithwaite, Rev. A. J. Stirewalt has been appointed to take his place. The other officers remain unchanged, as follows:

Chairman.....	Rev. A. Oltmans, D.D.
Vice-Chairman.....	Rev. P. S. Mayer, D.D.
Auditor	Rev. T. A. Young.

No. 16

THE MISSIONS' MUTUAL FIRE PROTECTIVE ASSOCIATION

H. V. Nicholson.

Beginning on January 1st, 1933 with nothing but good will and the cooperative spirit of its founders and associated missions, the Missions' Mutual Fire Protective Association on January 1st, 1939 had Yen 2,300,000 worth of property under its protection with Yen 1,700,000 additional re-insured with a reliable insurance company and a reserve fund of roughly Yen 21,000.

During these six years we have had eight fires with a total loss of Yen 2,271, which has used up but 10% of our income. For the past two years interest on invested funds

has met all running expenses. Hence all money taken in is either spent for actual fires or put in *our* reserve fund.

In addition to the Yen 21,000 reserve fund we have saved our constituency about 1/3rd on their insurance costs. Our activities have also doubtless helped in recent reductions in regular company rates with considerable saving for those who are not with us.

But always we come back to the fact that we are endeavoring to put into practice a bit of Christian idealism. In these days of close financing we are apt to put financial considerations first, but our main concern is to get together in a definite bit of practical Christian cooperation.

The present officers of the Association are:

L. S. Albright, *President*

B. F. Shively, *Vice-President*

J. F. Gressitt, *Treasurer*

Roy Smith, W. M. Vories and M. J. Engelman,

Additional members of the Executive Committee

H. V. Nicholson, *Secretary*.

No. 17

WOMAN'S CHRISTIAN TEMPERANCE UNION

(Nippon Kirisutokyo Fujin Kyofu Kai)

National headquarters reports the regular work of Education through lectures, tours, and printed matter. As one means of raising money, they sold 30,000 *tan* of *yukata* (material for 30,000 kimonos). They report the completion of the memorial hall built in honor of the late great founder, Madam Yajima and also the building of a dormitory for single women. A great deal of work has been done in connection with the national emergency in the way of visiting sick and wounded soldiers and, in cooperation with the National Christian Council, in prepar-

ing comfort kits, sending messengers to the front, and in carrying on the houses for rest (*Ikoï no iye*) for Japanese soldiers in Peking and Tientsin.

The Temperance Department has cooperated with the Students Temperance Movement and with other organizations in seeking the passage of minimum age for purchasers of liquor from 20 to 25. It also cooperated in securing the observance of the memorial day of the great earthquake (September 1) as a day of total abstinence.

Its Purity Department, in cooperation with the National Purity League, has continued its efforts for the abolition of licensed prostitution. It sent data on the problem to the Pan-Pacific Women's Conference and is carrying on research in purity problems and sex education.

The head of the International Department was the chairman of the fourth Pan-Pacific Women's Conference in Vancouver. The 11th day of each month is observed by all branches as "Peace Day", International Goodwill Day, May 18 and Armistice Day are observed.

The Legal Department has cooperated with the Japan Women's Suffrage Association and helped to secure the passage of the bill for the protection of mothers and children.

The Religious Department cooperated in the observance of the world day of prayer for women and held a special prayer meeting on the Empress' birthday.

Members of the Board of Directors are: Utako Hayaishi, chairman; Tsuneko Gauntlett, vice-chairman; Ochi-mi Kubushiro, Mikako Asada, Michiko Sembon, Azuma Moriya, Shigeyo Takeuchi, Yoko Urabe, Mrs. E. C. Hennigar, Tazuko Tokida, Kikuko Jiyuji, Reiko Hirano, Kuni-ko Sawano, Tatsuko Sasa, and Matsuyoko Ikeda.

No. 18

**NATIONAL CHRISTIAN EDUCATIONAL
ASSOCIATION**

(Kirisutokyo Kyoiku Domei Kai)

In addition to the five meetings of the board of directors, a committee was organized on the compilation of text books in Bible, and meetings for Bible teachers were held in both the Kansai and the Kanto. The annual meeting was held at St. Margaret's Girls School, Tokyo, May 21 to June 2, with an attendance of 138. A special summer school for Bible teachers was held at Hakone, with an attendance of 58. The general summer school was held at Gotemba, July 25 to 29, with an attendance of 130. Rev. Yoshiaki Akashi was the main speaker but special lectures were made by Messrs. Soichi Saito, Tsunejiro Matsuyama, and Kanji Yano. Members of the Board of Directors are Yoshimune Abe, Chairman; Kitsu Hori, Vice chairman; Tetsu Yasui; Teizaburo Demura, Kishiro Hayakawa, Tokichi Hirose, Hidesaburo Hoashi, Kiyoshi Otake, Yu Sakada; Secretaries, Tokiko Tomoyama, C. B. DeForest; Treasurer, W. G. Hoekje.

No. 19

**CHRISTIAN CHILDHOOD EDUCATIONAL
LEAGUE**

(Kirisutokyo Hoiku Renmei)

There are nine branches covering the whole country, each of which holds at least one meeting a year. Three hundred eighty kindergartens belong to the association. The seventh annual training course for kindergarten teachers was held July 29 to 31, at Mugenkyo Iga, with

an attendance of 120. The officers of the association hold monthly meetings, and a general meeting of the officers from all over the country was held on March 29. The association gave a program at the Hibiya public hall on Oct. 17. A magazine for mothers is published monthly, and "Kirisutokyo Kyoiku" every month except August.

No. 20

THE SOUTH SEAS EVANGELISTIC SOCIETY (Nanyo Dendodan)

Dr. Hiromichi Kozaki was the head from the foundation in 1919 till his death in 1938. The present head is Rev. Michio Kozaki. There are 45 native evangelists and five school teachers, with four Japanese families. There are 40 churches with 8,000 Christians and three schools with a hundred students. Mr. Yamaguchi in the island of Truk has charge of six churches and a theological school, where graduates of the elementary school receive a five year course of instruction. Mr. Kawashima who is in charge of 17 churches on this island during the year was able to erect a concrete church building. Mr. and Mrs. Mizukami work on the island of Ponape. There are 14 churches. Mr. Mizukami is in charge of the theological school with about 50 students.

At the time of the Great War the German Liebenzeller Mission had to give up its work in Truk and Ponape and this work was taken over by the Nanyo Dendo Dan. However, 12 of these missionaries have now returned and half of the work in Truk is carried on by them and they have three families in Palau. The work is all nominally under the direction of the Nanyo Dendo Dan.

No. 21

**THE ASSOCIATION FOR THE PROMOTION
OF CHURCH UNION**

(Kirisutokyo Kakuha Godo Sokushinkai)

This is an association of laymen and ministers from various denominations which is primarily carrying on an educational program for the promotion of organic union. Numerous union prayer meetings were arranged. A general conference was held at Hakone, August 29 and 30, with Dr. Yugoro Chiba as chairman and an attendance of 72. Special committees were organized for East and West Japan. Mr. Daikichiro Tagawa is the chairman. Vice-chairmen are Dr. William Axling, Rev. Saburo Imai, Rev. Kunizo Kodaira, Rev. Suehiko Noguchi, and Bishop Yonetaro Matsui.

No. 22

THE UNION HYMN BOOK COMMITTEE

(Sanbika Iinkai)

The committee conducted two special conferences for the development of church music, one in Hakodate and the other in Kochi. Leaders included Messrs. Kiyooka and Nakada. Regular members numbered 300 and there was an attendance of over 1,000 at the various public song services. In addition, the committee arranged a conference for music teachers in Christian schools at Gotemba and cooperated in the Christmas service at the Hibiya Public Hall in Tokyo. It also subsidizes the course in church music of the Japan Gospel School (Nippon Fukuin Gakko).

Hymn books sold during the year number 51,520, or 638

more than the preceding year. Members of the committee are: Yoshimune Abe, Umenosuke Bessho, D. Downs, R. H. Fisher, E. T. Iglehart, H. D. Hannaford, Nobuto Oda, Michio Kozaki, Hajime Watabe, Chutaro Saito, Wataru Sanami, Tomoshiro Horiuchi.

No. 23

**THE NATIONAL COUNCIL FOR CHURCH
MUSIC**

(Kirisutokyo Kyokai Ongaku Renmei)

The National Council for Church Music was organized in 1926 by a group of choir directors, organists, and ministers for the improvement and development of church music. Three of its members are now studying church music in America. Seven organ recitals and sacred concerts were given during the year, one of which was broadcast over JOAK. Conferences on church music were held at the Osaka Y. M. C. A. in February and June.

No. 24

THE TOKYO ORATORIO SOCIETY

(Tokyo Oratorio Kyokai)

The Tokyo Oratorio Society was organized in 1925. Its head is the general secretary of the Tokyo City Y.M.C.A., Mr. Giichi Kan. A group of over 40 have weekly rehearsals under the leadership of Mr. Shuichi Tsugawa. Special sacred concerts were given on Easter and Christmas.

No. 25

THE CHRISTIAN ARTISTS' ASSOCIATION

(Kirisutokyo Bijitsuka Kyokai)

This is an organization of Christian artists which maintains mutual fellowship and seeks to develop an understanding of Christian art and introduce it to the public through annual exhibits in the Tokyo City Y.M.C.A. The association cooperated in the presentation of an article in the "Christian Quarterly" with illustrations. Rev. C. P. Garman took samples of Japanese Christian art to America, and similar samples were sent to the World's Missionary Conference at Madras.

MISSIONARY OBITUARIES

Mrs. John C. Ambler

Mrs. John C. Ambler died March 2nd, 1938. Mrs. Ambler, whose maiden name was Nannie Lou Johnson, was born in Boydton, Virginia, U.S.A., on August 31st, 1866. She was educated at Alexandria, Va., and married Mr. Ambler June 20, 1889, arriving in Japan with her husband in August, as a missionary of the American Episcopal Church. With consecrated zeal she worked with her husband in his various fields in Japan, retiring in 1913. After retirement from the foreign field, Mrs. Ambler occupied herself most actively in church work at Grafton, Va., for eight years. In 1928 she and Mr. Ambler moved to Richmond. She had many friends and admirers, and on her death a tender tribute was published in "The Southern Churchman" by her friend, a well-known writer. In it were these words: "There are lives so full of beauty that when they come to an end (as we say in our halting human speech) they illuminate even death itself. Such a life was that of Nannie L. Ambler. It is a rare privilege to have had the intimate experience of such changeless love, such spontaneous joy in others, and above all such pure and unwavering faith in things eternal." Besides her husband, she left a son and two daughters.

Mrs. James Chappell

Florence Louise Lloyd, wife of the Rev. James Chappell, died after a brief illness, at Bury St. Edmunds, Suffolk, England, on October 12th, 1938. Mrs. Chappell was born in Weymouth, England on February 22nd, 1874. As a young girl, she spent several years in Japan with her uncle, the

Rev. Arthur Lloyd, well-known in educational circles in Japan, and one-time President of St. Paul's College. Mr. Chappell after graduating from Trinity College, Toronto, was married to Miss Lloyd in Toronto in 1895, coming to Japan as a member of the American Church Mission that autumn. Mrs. Chappell was a very active and devoted helper in all her husband's successful evangelistic work, in Aomori, Maebashi, Mito and Tokyo. In Tokyo, the Chappells are best remembered for their connection with the American congregation at Trinity Cathedral, Tsukiji, and Holy Trinity Church, Aoyama, in which Mr. Chappell was twice Chaplain. In all their stations Mrs. Chappell was known for her sweet character, her devotion to the work, and her many friends, both Japanese and foreign. Perhaps the foreign community will best remember her for the many years in which she so ably seconded Mr. Chappell's work as Chaplain of Christ Church, Karuizawa, for the summer community, and for her charming hospitality. After 42 years of work in Japan, the Chappells retired in June, 1937, and went to live in England. Mrs. Chappell is mourned by everybody who knew her. Besides her husband, she left a son, Herbert, in Toronto, Canada, and a daughter, Dora, now Mrs. Roger Hardie, in England.

Reginald Henry Consterdine

The Rev. Reginald Henry Consterdine was born in 1863. After studying at Trinity College, Cambridge and Ridley Hall he was ordained in 1886. He worked for five years as curate at Holy Trinity, Cheltenham. He was accepted by the C. M. S. in 1893. He did excellent work at Matsuye till 1898. He then was transferred to Tokushima where he worked until 1900.

He returned to England on furlough in 1901 and resigned in April, 1902 on medical advice. For over thirty years he was vicar of St. John, Lindow, Cheshire, where he passed to his rest on April 4th, 1938.

Joseph Marshall Francis

Rt. Rev. Joseph Marshall Francis, D.D., Bishop of Indianapolis, died on February 13th, 1939. Bishop Francis was born at Eaglesmore, Pa., April 6th, 1862. He was educated at Racine College, Wisconsin, and Oxford University, England, and spent some time at Cowley St. John, under Fr. Benson of the Society of St. John the Evangelist. After experience in two parishes in Wisconsin, he came to Japan as a missionary of the American Episcopal Church, in 1888. In 1887 he married Miss Kate Stevens of Milwaukee, and throughout their residence in Tokyo, until 1897, they were well-known and popular members of the Tokyo community. Mr. Francis acted as Professor of Dogmatic Theology, Sub-dean of Trinity Divinity School, Tsukiji, and Priest in Charge of the English speaking congregation of Trinity Cathedral, both on the land now occupied by St. Luke's International Medical Center. In 1895, when the present Diocese of Kyoto was set off from the original one of Tokyo, the House of Bishops in General Convention elected Mr. Francis the first Bishop of the new district.

In 1897, a serious illness forced Mr. Francis to return to America, where, a little later, the doctors forbade his return to Japan. He then became Diocesan Missionary in Indiana, but was very soon called to the rectorship of St. Paul's Church, Evansville. So successful was he in uniting and building up a seriously disorganized parish, that he was elected Bishop of the Diocese of Indianapolis in 1899, and consecrated in that year. He served as Bishop for nearly forty years. During his Episcopate he became one of the most prominent leaders of the church, and a power in the House of Bishops, at the time of his death the senior in point of service of all Diocesan Bishops still active. During the Great War, Bishop Francis served with the forces of his country as Chaplain at Base Hospital 32 in France, and was decorated later by

the King of the Belgians with the Order of the Crown. Bishop Francis's career makes it evident that he was a man of large ability and many gifts. His early retirement from the mission was a great loss to the Church in Japan. Burial services were held in his cathedral in Indianapolis on February 15th, and burial was in Crown Hill cemetery of that city. The Bishop is survived by Mrs. Francis, in shattered health; they had no children.

Samuel Peter Fulton

The Rev. Samuel Peter Fulton, D.D., was born in Kingstree, South Carolina, on August 17, 1866. He was left an orphan at a very early age, his father having contracted tuberculosis while in the Confederate army, and his mother surviving her husband but a short time. The little boy and his brother were among the first to be cared for by the now famous Thornwell Orphanage, just established to look after those who had been left helpless after the War between the States. From its inception it must have been an unusual institution, for both boys became ministers, as have many others in after years.

Dr. Fulton's education was obtained at the Presbyterian College of South Carolina, and at Columbia and Union (Richmond) Theological Seminaries. In 1888 he sailed for Japan to join the newly established Southern Presbyterian Mission there. On the journey he became acquainted with Miss Rachel Peck, of Virginia, who was on her way to China, and on their arrival at Kobe they were united in marriage. Three sons were born to them, the second of whom, after some years in Japan as a missionary, is now Executive Secretary of the Foreign Mission work of the Southern Presbyterian Church.

The Fultons were first stationed at Nagoya, but after a year or two were given charge of a mission school for boys, which they established at Okazaki. Ten fruitful years were spent in this work, and then Dr. Fulton was

sent as his mission's representative on the faculty of the Meiji Gakuin Theological Seminary. In 1907, however, the Southern Mission opened its own seminary in Kobe, and Dr. Fulton was made president, a position he held up to the time of his death.

Due to retire on his seventieth birthday, he seemed so indispensable to the school that he was three times asked to continue for another year, and so was expecting to go on with his work until March 1939. However, he was stricken with pleurisy while summering in Karuizawa, and after six weeks of suffering, passed away on September 15, 1938. Within two months he would have celebrated his fiftieth anniversary in Japan.

Dr. Fulton was a conservative scholar, a skilful co-worker with the Japanese, eloquent in the language, gentle, kind-hearted, modest, generous. He and Mrs. Fulton will be remembered by all who knew them as the pattern of what a missionary husband and wife should be.

Louisa Adelaide Galgey

Miss Louisa Adelaide Galgey was born at Belfast in 1856. She was accepted by C. M. S. as a missionary in 1899 and left for Japan a year later. Her first station was Osaka where she did very acceptable work. She was then transferred to Fukuyama with which her name will always be associated in the memory of her friends in Japan. There are many who thank God for her work in that place. She retired in 1926 and passed to her rest on July 27, 1938 in her 82nd year. After her retirement from the Mission Field she worked among sailors in Kingston, Ireland.

Anne Morris Gleason

(Mrs. George Gleason)

Anne Morris Gleason was born in Germantown, Penn-

sylvania, on August 28, 1879. She graduated from the Germantown Friends School in 1897 and continued her studies in music and kindergarten teaching. During the later years of her schooling, her religious life was greatly influenced by D. L. Moody and the Northfield Student Conferences, at which she was a frequent visitor.

On July 12, 1901, she was married to Mr. George Gleason who had come to Philadelphia to serve as general secretary of the Y.M.C.A. of that city. That same autumn they sailed for Japan, under appointment by the International Committee of the Y. M. C. A. to serve the young men of Osaka which was rapidly becoming Japan's greatest commercial and industrial center. Their home in the city, and later in the suburb of Sumiyoshi, was known among a wide circle of friends, both foreign and Japanese, for its rare beauty and hospitality. The service she rendered to the cause of Christianity in that city through her exquisite gifts for building a Christian home in which friendship and charm of mind and spirit were gracefully interwoven, is well known.

In September, 1921, the family were forced to interrupt their return journey to Japan at San Francisco on account of Mrs. Gleason's health. After a year the family settled in Los Angeles where Mr. Gleason accepted a position with the Y. M. C. A. This city was their home until Mrs. Gleason's death from a heart attack while she and her husband were on their 37th wedding anniversary trip to Bryce Canon, Utah, July 11, 1938. While resident in Los Angeles Mrs. Gleason gave herself with rare sympathy and understanding to the work of the International Institute of that city, being a member of its Board of Directors at the time of her death. She was also deeply interested in the Kagawa Cooperators of Southern California, and served for some years as treasurer of that fellowship.

Fred Eugene Hagin

After several years of successful pastoral work in the United States Rev. Fred Eugene Hagin came to Japan in 1900 as a missionary under the United Christian Missionary Society. Residing in Tokyo he gave all his time to evangelistic work in that city and the surrounding towns and villages, and for twenty years labored most acceptably. In addition to his evangelistic work Mr. Hagin was instrumental in founding the Asakusa Kaikan, a social work center in Asakusa Ward, which still continues to render a very much needed and valuable service in that district. As well as being a diligent student of the Scriptures Mr. Hagin also found time to write—being the author of "The Cross in Japan" as well as many shorter articles dealing with the Jews and prophecy.

Following his return to the United States Mr. Hagin served several congregations as minister, gave several years in work for the Mission Society and sought in every way to arouse interest in the work in Japan to which he had given so many devoted years.

For some time before his death—which occurred July 16th, 1938 at Glendale, California—he had been a semi-invalid.

Mary Agnes Hathaway

Mary Agnes Hathaway was born December 2, 1863, in Bristol, New York, the daughter of A. Chandler and H. Augusta Hathaway and died March 13th, 1939. Her ancestors were earnest Universalists, the founders of the Universalist Society.

She was educated in a country school until eighteen, then studied music with an Oberlin professor. She then studied in Genesee Wesleyan Seminary, Lima, New York, graduating in 1888. After this she taught in Newark, New York, High School, Chester, Ill., Grammar School, was

Dean of Women in Lombard College, with intervals of ill health which necessitated rest.

In May 1905 she came to Japan and has been connected with the work of the Universalist Mission ever since. At the age of sixty in 1923 she resigned and went home to speak far and wide for Japan and against the Exclusion Act. In 1928 at the request of the Women's Board she returned to Japan to work again. It was felt that she was needed here.

She had many warm friends among the Japanese, and the house in Zushi where she spent her last years of retirement and rest was the gift of these friends. She had but one brother who died in 1927 leaving no children.

Mrs. Ilse Hessel

Ilse Kramer, eldest daughter of Rev. and Mrs. G. Kramer was born May 8, 1904 in Gelsenkirchen, Germany. She graduated from Luisen College, Essen in 1923. Until 1928 she studied mathematics, physics and religious education in the universities of Munchen, Tübingen and Bonn graduating in 1928. During the next three years she taught in her former college.

In 1931 she married Rev. E. Hessel and came to Japan, arriving at Kyoto on Oct. 10, 1931. Quickly mastering the language she taught German at Doshisha Women's College and in a German Night School. She also did evangelistic work among women and children, taught Sunday School classes and youth groups and founded five kindergartens all of which continue and flourish. Of these two are in Kyoto, one in Toyohashi, one near Takarazuka and one in Matsuyama.

Since 1936 when the pressure of German political authority became too strong connection with the East Asia Mission was severed and teaching in Matsuyama permitted independent mission work. This developed well, and the Brotherhood under the Cross was organized.

In 1937 she visited her parents in Germany. Two sons, Hermutt born in 1934 and Dieter born in 1936 were the joy of the parents. On September 23, 1938 she was suddenly called by God's will to heavenly mansions, with her newly born son. The funeral was in Kobe Union Church on Sept. 25 and interment followed in Kasugano cemetery. A large circle of friends of many nationalities expressed their deep sympathy and paid tribute to a devout and pious life. Memorial services were held in Kyoto, Matsuyama, and in the home country at Gelsenkirchen.

Charles Parsons Holmes

The Rev. C. P. Holmes, B. A., D. D. was born in Oxford County, Ont., Canada, Dec. 25, 1875. He died while on furlough in Toronto, Ont., Canada, July 6, 1938.

Before entering college he preached four years and then studied in Victoria College, Toronto where he was graduated in Arts by Toronto University and in Theology by Victoria College. He was appointed to Japan by the Methodist Church of Canada and arrived in Tokyo on Dec. 10, 1906. For a short time he studied the language and then served in Shizuoka for one year, then in Hamamatsu until furlough in 1913. On return to Japan in 1914 he was stationed in Fukui where he labored for twenty-three years.

At the age of fourteen he had a definite experience of yielding to God and that was his starting point for work. He was an earnest preacher of the evangelistic type. In two circuits in Canada he had a gracious outpouring of the Holy Spirit and many were quickened and converted. His spiritual methods were characteristic in training pastors and lay workers in Hamamatsu and Fukui. One who visited his work wrote "He showed the same enthusiastic devotion to city and rural work, the same readiness to find ways and means of reaching out into un-

touched areas, the same openness of mind to test new methods by which to help men and boys."

Though his life was full as an evangelist, he made time for study. He read and translated the Japanese series of books on ethics used in the schools of his province. He gave much attention to the study of Buddhism. He thus prepared to understand the people among whom he worked. His work was recognized by Pine Hill College, Halifax by conferring the degree of Doctor of Divinity on him.

He recognized in the Oxford Group Movement the work of the Holy Spirit. The life-transforming power was the same as he had experienced in former days though the form and methods were different. During the later years he rejoiced to find new leaven at work in his churches and his work was greatly influenced by the Group Movement.

He had the gift of getting into close touch with those about him and was greatly loved by the people. He was always considerate of others, never made unreasonable demands, ever ready to help the needy and to forgive offences, never spared himself, travelled third class that he might have more for his work. He was a grain falling into the ground that it might bear rich fruit. His white head and smiling face will be missed by the people of Fukui Ken.

John William Juergensen

The Rev. John W. Juergensen was born in Flensburg, Germany on May 3rd, 1893. He died on Nov. 11, 1938. At the age of three he accompanied his parents to America. In youth he was converted and studied for the ministry. For five years he worked with the Gospel Herald Society among the miners of Penn., U.S.A. In Nov. 1919, he came with his bride to Japan, both graduates of North Bergen Bible Training School.

They spent seven years in evangelistic work in Tokyo and then went on furlough. In May 1928 they returned to Japan and began work in Nagoya, connected with the Assemblies of God. Soon after, his wife was taken by death. In Sept. 1929 he was married to Miss Nettie Grimes. Four children were born of this union, two of whom have passed on.

In tent work and in regular evangelistic services he was earnest and faithful for the salvation of souls. Abounding in love he served his Lord. He was a kind and thoughtful husband and father.

Death came suddenly at the age of 45. He left his wife, one daughter by his first wife and two by his second wife. Also his parents and two sisters survive him.

D. Karl Munzinger

Rev. D. Karl Munzinger was born in Quirnbach, Germany 1864 and died in Heidelberg Oct. 21, 1937. He studied theology in Munich, Strassburg, Berlin, and Heidelberg and entered church service in 1887. Two years later he was appointed missionary to Japan by the Allgemeine Evangelische Protestantische Missionsverein (Ost Asien Mission).

In Tokyo he worked as evangelistic missionary and taught in the Seminary of that Mission. Returning to Germany in 1896 he became first a pastor and later bishop over a number of churches. While in Landau in 1924 he arranged to meet Gen. Clive who came from England to report on conditions in the occupied zones. They met in Neustadt where he made known the real situation. This bold venture brought him much fame.

In early days he was advanced to a leading position in church administration and in the church general Synod. He rendered notable service in reorganizing the church in Western Germany after the world war. Until his retirement in 1932 he remained a church official.

Among his publications are "Die Japaner" and "Paulus in Korinth". These are both reminiscences of his work in Japan. His last literary work was "Um Blaube und Gewissen", (For Faith and Conscience) in 1929. This is a religious play of the time of the Reformation, often presented in German church communities.

Rev. D. K. Munzinger had many friends among distinguished Japanese. Over 40 years after leaving Japan 8 of his former students in Tokyo met for a Memorial service in December 1937.

Mrs. Genevive Davis Olds

(Mrs. Charles B. Olds)

Genevive Davis Olds, (Mrs. Charles B. Olds) was born in Kobe, April 30, 1874, being the second child of Dr. and Mrs. J. D. Davis, who were the third missionary family to arrive in Japan under appointment of the American Board. Mrs. Olds graduated from Oberlin College in 1897 and was married April 3, 1902.

Mr. and Mrs. Olds arrived in Japan June 6, 1903 and were stationed in Miyazaki till 1913, and in Niigata from 1913 to 1917. After three years in America due to Mr. Olds' health, they returned and were located at Okayama, where Mrs. Olds died on April 21, 1939.

Besides her husband, she is survived by sons Irving, Edward, and Charles and a daughter, Genevive, all of whom are married and living in America. She is also survived by her brothers, Dr. Merle Davis, of the International Missionary Council, and Dr. Jerome Davis, formerly of Yale University; and by her sisters, Mrs. Clara Bridgeman of South Africa and Mrs. Robert Chandler of China.

Mrs. Olds was the outstanding figure in purity and sex education in Japan. She has spoken in hundreds of schools and churches all over the Japanese empire and has just recently completed a notable book on the subject.

David Bowman Schneder

The Rev. D. B. Schneder D.D., LL. D. was born at Bowmansville, Lancaster Co., Pa., March 23, 1857. He graduated from Franklin and Marshall College, Lancaster, Pa., in 1880. After graduation from the Theological Seminary in Lancaster he was ordained in 1883, and served as pastor of a Home Mission church in Marietta, Pa., for four years. In 1887 he was appointed by the Board of Foreign Missions of the Reformed Church in the United States to missionary work in Japan. On October 20, 1887, he married Miss Anna M. Schoenberger and soon after started for Japan. They reached Sendai January 1st, 1888, where they labored for fifty-one years. Dr. Schneder at once became professor in the then recently founded Theological Seminary which developed into the well-known Tohoku Gakuin (North Japan College) of which he became president in July, 1901. He held this office for thirty-five years, retiring and being made President Emeritus on the occasion of the 50th Anniversary of the School, in May, 1936.

Dr. Schneder was a born educator and an able executive. In preparation for more efficient administration he observed schools in his own country, and studied at Oxford and Edinburgh, and the University of Leipsic. His passionate zeal in the cause of the Christianization of this country, his gentle but dynamic spirit and his never-failing respect for personality raised him to a high place in the esteem and love of the Japanese people as well as of his Church in the homeland.

As a Christian statesman he worked and spoke and wrote incessantly for friendship and cooperation between the land of his birth and the land of his adoption appealing to those high in authority in both lands to consider each the welfare of the other.

From his Alma Mater he received the degree of Doctor of Divinity in 1899, and from Ursinus College, College-

ville, Pa., the degree of Doctor of Laws in 1924. For meritorious service in the cause of education and international friendship he received two gold medals from the Imperial Educational Association of Japan, and was awarded three Imperial Decorations, the Fourth Order of the Rising Sun, October 31, 1916; Third Order of the Sacred Treasure, February 11, 1924; and Third Order of the Rising Sun, June 3, 1936. On the final day of his life, October 5, 1938, His Imperial Majesty, the Emperor of Japan, graciously honored him with the gift of a silver cup.

Active until the last, he was nearly eighty-two years old when, after a few days' illness, the call of the Master came and he entered into his reward.

George W. Taft

The Rev. George W. Taft D. D. came to Japan in 1889 as an appointee of the American Baptist Foreign Mission Society. For six years he was professor of church history in the Baptist Seminary then located at Yokohama. In 1895, Dr. Taft was moved to Kobe where he engaged in evangelistic work until 1897, at which time his active service in Japan terminated. Returning to America, Dr. Taft served in the pastorate for several years and then became the first president of the Northern Baptist Theological Seminary in Chicago. About two years ago, he resigned this position due to ill health. Dr. Taft died in Florida last January, the funeral taking place on the 22nd.

William Richard Weakely

The Rev. Mr. Weakely was born Feb. 26th. 1868 in Knoxville, Mo. and died in Kansas city, Mo. on Sept. 6, 1938. He was converted in his fifteenth year, was graduated with the degree of Ph. B. from Central College, Fayette, and served in the pastorate of the Methodist Episcopal Church South, Missouri Conference from Sept.

1893 to Dec. 1894.

The Foreign Mission Board of his church appointed him to Japan where he arrived Feb. 20, 1895 and lived in Himeji for language study. He then removed to Oita and engaged in evangelistic work successfully until furlough in 1902. On July 11 he married Miss Gertrude M. Wilcox of Kobe College, daughter of Dr. Wilcox, Professor Emeritus of Pastoral Theology, Chicago Theological Seminary.

After furlough they returned in 1904 to Hiroshima but a year later were stationed in Osaka where for 15 years they accomplished very fruitful evangelistic work. They laid the foundations of three strong churches through Sunday Schools, built two excellent brick churches and largely prepared the way for the fine church property in Kami Fukushima, Osaka. They also acquired land for residence, kindergarten and church buildings at Ashiya.

These consecrated missionaries spent the last term at Tokuyama, Yamaguchi Ken in charge of two large circuits, built a fine missionary residence, built three churches, and strengthened the work of a large group of churches. They returned to America in Nov., 1927, broken in health. Two years later Mrs. Weakley's health necessitated retirement. She passed away Sept. 1935 in Hardin, Mo. where he continued, engaging in various community activities and also in surrounding towns. In addition to work of church building and general evangelism he promoted the training of young people for various lines of Christian service.

Schuyler Sampson White

The Rev. Schuyler Sampson White was born in Plymouth, Massachusetts, April 17, 1861. He graduated from Harvard in 1884 and from Yale Divinity School in 1890. He was ordained to the Christian ministry in the same year. He arrived in Japan under appointment of the

American Board, October 19, 1890. He proceeded immediately to Okayama, where he was stationed till 1896. He married Miss Ida Augusta McLennam, who was also a missionary of the American Board, at Okayama on June 29, 1892. They were located in Tsuyama 1896 to 1919, when they retired and returned to America.

They made their home in Los Angeles, where they have been much interested in all forms of Christian work but particularly with Japanese residents in the city.

Mr. White died after a brief illness on Feb. 20, 1939. His old colleague during the whole of his period of service in Japan, Dr. Horatio B. Newell made the address at his funeral service on Feb. 23. Their children Kenneth and Margaret were born in Okayama. Mr. White is survived by Mrs. White and their daughter Margaret.

Mrs. J. D. Whitelaw

Miss Harriet Miriam Benedict was born in Clinton Wisconsin, U. S. A. on December 16, 1856. She came to Japan as an associate missionary of the American Board, arriving November 4, 1892. She worked in Kyoto from 1894 to 1896. Then for one year in Osaka and until 1900 in Kobe.

On March 26, 1902 she married Mr. J. D. Whitelaw. She was the sister of the first Mrs. W. L. Curtis. She died in Clinton, Wisconsin on Sept. 20, 1938.

Mrs. A. Paget Wilkes

Miss Gertrude Barthorp second daughter of Captain and Mrs. Barthorp of Manor House, Kingswood, England was married to Mr. Paget Wilkes on July 14, 1897 in St. Matthews Church, Redhill, and a month later they left for Japan.

Here they joined Mr. Buxton in his work in Matsuye and entered most enthusiastically and efficiently into

evangelistic work. Later they moved to Kobe and spent many years of fruitful service there. Mr. Buxton writes concerning Mrs. Wilkes: "She felt that her chief ministry was to look after her husband and help him. Most efficiently and humbly did she fulfill that calling. It was beautiful to see how Paget Wilkes leaned on her and was lost without her. She loved the Japanese and was much beloved by them."

Many in Kobe and elsewhere will mourn her. Since leaving Japan she has been faithful in the ministry of intercession.

Had it not been that her only son was in the homeland she would have preferred to spend her life amongst the people to whom the Lord had called her and her husband to minister. She counted even things that some consider hardships to be all joy for the sake of serving others.

For some time she had been in failing health but without pain quietly on Sunday evening June 12th. she passed on to see the King in His beauty. Life on earth had lost its charm since her beloved husband had gone on to glory.

Harold Frederic Woodsworth

The Rev. Harold Frederic Woodsworth, D.D. was born in Portage la Prairie, Manitoba, Canada on November 15th 1883. He graduated from Victoria University, Toronto, in 1907. After a year in newspaper work in Winnipeg, he came to Japan under the Y.M.C.A. to teach, and held positions in the Nagasaki Higher Commercial School, and the Kagoshima Koto Gakko. In 1910 he returned to Canada for postgraduate work. While in Canada he married Ada F. Chown of Kingston, Ontario and in 1911 they came to Japan as members of the Japan Mission of the Methodist Church of Canada (now the United Church of Canada). After language study they were appointed to Kwansei Gakuin, Kobe.

Dr. Woodsworth excelled as a teacher of English Literature, became Dean of the Literary College and later, when Kwansei Gakuin was erected into a University was made Dean of the Faculty of Law and Literature, which position he held until his death. He received the degree of M. A. from Columbia University in 1919 and D. D. from Victoria University in 1936.

Dr. Woodsworth, at the time of his death held the position of Lecturer in English Literature in the Imperial University, Kyoto. He was also pastor of the Kobe Union Church.

He had a genius for friendship, was a really noted teacher, and an able school administrator. His loss is deeply felt in his own mission and in many other missionary organizations where his fine leadership and unbiased judgement were ever greatly valued. He gave himself out to the end for the work he loved and which was his very life.

His death came suddenly on February 6th 1939 from a cerebral hemorrhage after only two days of illness.

He is survived by Mrs. Woodsworth, by his sister Miss Mary Woodsworth of the Canadian Academy, Kobe and by four children, Mary (Mrs. Donald Bews) of Taihoku, Formosa, Kenneth and David in Toronto, the latter still attending Victoria University, and Sylvia at Queens' University, Kingston.

Narcissus Peter Yates

The Rev. N. P. Yates was born January 13th 1862 in Frelighsburg, Quebec, Canada. He graduated from the Montreal Theological Seminary of the Canadian Anglican Church and was accepted by the Society for the Propagation of the Gospel for foreign mission work. He came to Japan in 1906 as an independent worker under the supervision of the late Bishop Foss. After four years of work in the Osaka diocese he went to Formosa, where,

with an interval of a few years in Canada, he spent the remainder of his life. He came to Formosa especially to work among the Japanese, realising the great importance to Japan and Formosa alike of having a strong Japanese Christian Church in the island. His first period of service was mainly in the Taiwan and Takow provinces on the west coast of the island and here he found a wide sphere of usefulness. His work brought him into contact with the Formosan Church and English and Canadian Presbyterian missionaries to the benefit of all, for Mr. Yates was a man of true catholic spirit and gladly co-operated in every effort to spread the Gospel. Later he felt a call to work on the east coast of the island. A more difficult or less attractive field it would be hard to imagine.

Amidst a population consisting mainly of aborigines, cut off almost completely from all contact with the outer world and living 80 miles away from his nearest missionary colleague, Mr. Yates worked with complete self-forgetfulness to kindle a flame on the East Coast that by God's grace should never be extinguished. How far his work has been successful it is hard as yet to say but if devotedness and deep faith are important factors in the building up of the Kingdom of God, they have not been lacking in the East Coast of Formosa. Mr. Yates impressed all who met him by the simplicity and sincerity of his faith, and his death has been felt as a personal loss by all who are working for the same cause for which he gave his life.

Mr. Yates died on July 15th. 1938 after a brief illness, at the Canadian Mission Hospital in Taihoku. He was unmarried and is survived by a sister in Canada.



STATISTICS

FOR 1938

No. 1

1. Personnel

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|---|---|
| 1. Total foreign staff. | 8. Physicians, men. |
| 2. Ordained men. | 9. Physicians, women. |
| 3. Unordained men. | 10. Nurses. |
| 4. Wives. | 11. Number engaged in primarily philanthropic work. |
| 5. Unmarried women and widows. | 12. Number engaged in primarily literary work. |
| 6. Number engaged in primarily evangelistic work. | 13. Others. |
| 7. Number engaged in primarily educational work. | |

			1	2	3	4	5	6	7	8	9	10	11	12	13
1.	ABCFM	1869	45	12	3	14	17	14	25	—	—	—	3	1	2
2.	ABF	1872	27	6	3	9	9	5	11	—	—	—	—	—	9
3.	ABS		2	1	—	1	—	—	—	—	—	—	—	—	—
4.	AFP	1885	7	—	2	2	3	5	2	—	—	—	—	—	—
5.	AG	1914	7	1	—	1	5	6	—	—	—	—	—	—	1
6.	BBS & NBSS		2	—	1	1	—	—	—	—	—	—	—	—	—
7.	CJPM	1925	6	—	2	1	3	6	—	—	—	—	—	—	—
8.	CLSJ		†4	†3	—	—	†1	—	—	—	—	—	—	†4	—
9.	CMS	1869	33	9	—	6	18	26	6	—	—	—	1	—	—
10.	CN		4	1	—	1	2	4	—	—	—	—	—	—	—
11.	EC	1876	13	3	—	3	7	9	4	—	—	—	—	—	—
12.	ERC	1879	38	11	4	14	9	12	20	—	—	—	—	—	6
13.	FMA	1903	5	1	—	1	3	5	—	—	—	—	—	—	—
14.	IND*		75	6	21	17	31	61	8	1	—	—	6	—	—
15.	JAC	1923	11	4	1	3	3	11	1	—	—	—	—	—	—
16.	JBTS	1898	2	—	1	1	—	1	—	—	—	—	—	1	—
17.	JEB	1903	23	—	8	7	8	23	—	—	—	—	—	—	—
18.	JRM	1920	18	1	—	1	16	—	—	—	—	4	18	2	—
19.	L	1927	6	3	—	3	—	6	—	—	—	—	—	—	—
20.	LEF		9	3	—	3	3	8	1	—	—	—	—	—	—
21.	MBW	1913	1	—	—	—	1	1	—	—	—	—	—	—	—
22.	MEFB	1873	63	8	—	7	48	24	37	—	—	—	1	1	—
23.	MES	1886	60	16	4	18	22	12	28	—	—	—	—	1	—
24.	MM	1918	5	—	—	—	5	5	—	—	—	—	—	—	—
25.	MP	1880	5	1	—	1	3	3	2	—	—	—	—	—	—

* These figures are entered by the statistician from the list in the Directory. All are classified as engaged in evangelistic work whose major work is not definitely known to the statistician to be otherwise.

† As these are also counted in the Mission to which they belong, this line is not included in the Totals.

			1	2	3	4	5	6	7	8	9	10	11	12	13
26.	MSCC	1888	28	5	1	5	17	23	1	1	—	3	—	—	—
27.	O														
28.	OAM	1886													
29.	OBJ	1905	2	—	1	1	5	2	1	—	—	—	—	—	—
30.	OMS	1901													
31.	OPC	1934	3	2	—	1	—	3	—	—	—	—	—	—	—
32.	PCC	1927	7	2	—	2	3	6	—	—	—	—	—	—	—
33.	PE	1859	80	16	7	17	40	14	17	1	1	10	1	1	8
34.	PN	1869	57	17	1	18	21	32	25	—	—	—	—	—	2
35.	PS	1885	34	13	—	12	9	24	10	—	—	—	—	—	—
36.	RCA	1859	27	9	—	9	9	10	15	—	—	—	1	—	1
37.	SA	1895	3	—	1	1	1	—	—	—	—	—	—	—	3
38.	SAM	1891	6	3	—	2	1	6	—	—	—	—	—	—	—
39.	SBC	1886	12	4	—	3	5	4	8	—	—	—	1	—	—
40.	SDA	1896	21	5	5	10	1	2	7	2	—	1	—	—	—
41.	SPG	1873	30	10	2	6	13	14	12	—	—	—	1	—	—
42.	UB	1895	4	2	—	2	—	1	3	—	—	—	—	—	—
43.	UCC	1873	67	13	2	15	37	25	33	—	—	—	5	2	4
44.	UCMS	1883	5	2	—	2	1	—	4	—	—	—	1	—	—
45.	UGC	1895	2	—	—	—	2	2	—	—	—	—	—	—	—
46.	ULC	1892	34	12	—	11	11	17	15	—	—	—	2	—	—
47.	WMCA	1919	2	—	1	1	—	2	—	—	—	—	—	—	—
48.	WU	1871	3	—	—	—	3	—	3	—	—	—	—	—	—
49.	YJ		9	2	—	2	5	9	—	—	—	—	—	—	—
50.	YMCA	1889	4	—	2	2	—	4	—	—	—	—	—	—	—
51.	YWCA	1904	7	—	—	—	7	7	—	—	—	—	—	—	—
52.	EPM	1865	16	4	2	3	6	5	7	—	—	1	—	—	—
53.	PCC	1872	19	2	3	5	9	8	2	2	—	3	—	—	—
Totals			952	210	78	245	422	473	306	7	1	22	41	9	36

2. Evangelistic

NOTE: The figures in this section are taken from the 1939 Edition of the Japanese "Japan Christian Year Book" with corrected totals.

- | | |
|--------------------------------------|--------------------------------|
| 1. Organized Churches. | 9. Ordained Ministers, Total. |
| 2. Self-supporting Churches, Total. | 10. Ordained Ministers, Men. |
| 3. City Churches (Self-supporting). | 11. Ordained Ministers, Women. |
| 4. Rural Churches (Self-supporting). | 12. Evangelists, Total. |
| 5. Aided Churches, total. | 13. Evangelists, Men. |
| 6. Aided City Churches. | 14. Evangelists, Women. |
| 7. Aided Rural Churches. | 15. Church Members, Total. |
| 8. Others. | 16. Church Members, Men. |
| | 17. Church Members, Women. |

- | | |
|--|--|
| 18. Average Members per Local Church. | 24. Contributions in yen, re-received from Missions. |
| 19. Increase or decrease of members during the year. | 25. Per capita contribution. |
| 20. Number of Baptisms, total. | 26. Total property valuation in yen. |
| 21. Number of Baptisms, Adults. | 27. Sunday Schools. |
| 22. Number of Baptisms, Children. | 28. Sunday School Teachers. |
| 23. Contributions in yen, total. | 29. Sunday School Pupils. |
| | 30. Sunday School Offerings. |

	1	2	3	4	5	6	7	8	9	10	11	12	13
1. BE.....	45	25	21	4	20	9	11	19	30	30	0	44	31
2. BW.....	17	5	5	0	12	12	0	3	11	11	0	10	10
3. D.....	25	8	8	0	17	17	0	6	17	17	0	7	7
4. DK.....	3	0	0	0	3	3	0	2	5	4	1	—	—
5. DKK.....	17	4	4	0	13	0	13	12	15	15	0	7	6
6. F.....	38	1	1	0	37	29	8	0	39	39	0	5	5
7. FD.....	24	5	5	0	19	19	0	13	12	10	2	6	0
8. FF.....	11	1	1	0	10	10	0	7	5	5	0	5	4
9. FFL.....	12	0	0	0	12	—	—	0	14	12	2	3	3
10. FL.....	43	7	7	0	36	35	1	7	29	29	0	18	16
11. J.....	31	22	13	9	9	9	0	3	22	22	0	13	5
12. JK.....	32	13	8	5	19	4	15	0	31	28	3	—	—
13. K.....	20	10	9	1	10	10	0	17	22	20	2	—	—
14. KK.....	195	123	83	40	72	27	45	138	127	126	1	67	50
15. KKK.....	20	9	3	6	11	4	7	8	16	12	4	2	1
16. KY.....	200	200	162	38	0	0	0	295	255	150	105	0	0
17. M.....	260	104	—	—	156	—	—	252	466	390	76	143	33
18. MF.....	19	15	12	3	4	3	1	8	15	15	0	0	0
19. N.....	27	16	16	0	11	11	0	4	27	27	0	0	0
20. NK.....	350	180	159	21	170	67	103	120	315	313	2	240	203
21. S.....	258	—	—	—	—	—	—	—	217	217	0	183	71
22. SD.....	22	—	—	—	—	—	—	15	19	19	0	41	34
23. SK.....	194	194	167	27	0	0	0	178	60	59	1	183	98
24. SS.....	3	0	0	0	3	3	0	1	3	3	0	0	0
25. T.....													
26. YK.....	8	1	1	0	7	7	0	1	10	7	3	0	0

Totals 1874 943 685 154 651 274 204 1109 1782 1580 202 977 577

	14	15	16	17	18	19	20	21	22
1. BE.....	13	4899	2201	2688	108	127	186	186	0
2. BW.....	0	2602	—	—	153	105	150	150	—
3. D.....	0	3054	1679	1375	122	120	207	134	73
4. DK.....	—	138	83	55	45	0	9	9	0
5. DKK.....	1	986	593	393	58	117	79	79	0

DIRECTORIES AND STATISTICS

	14	15	16	17	18	19	20	21	22
6. F.....	0	2485	1166	1313	66	100	196	169	27
7. FD.....	6	675	254	421	28	49	70	70	0
8. FF.....	1	471	—	—	43	d.489	28	22	6
9. FFL.....	0	1568	—	—	142	114	1928	—	—
10. FL.....	2	3923	2120	1803	91	133	173	121	52
11. J.....	8	2132	1014	1118	68	d.181	239	239	0
12. JK.....	—	1576	—	—	49	266	168	168	0
13. K.....	—	2359	1130	1229	117	12	66	66	0
14. KK.....	17	32166	15246	16920	164	427	1093	1038	55
15. KKK.....	1	827	310	517	49	16	56	56	0
16. KY.....	0	9065	—	—	45	315	1025	1025	0
17. M.....	110	37188	—	—	143	1256	2080	—	0
18. MF.....	0	3225	1716	1509	169	108	137	109	28
19. N.....	0	1403	580	822	51	d.305	204	204	0
20. NK.....	37	52993	24889	28104	159	1147	2704	2355	349
21. S.....	112	28535	13159	15376	110	664	1741	1093	648
22. SD.....	7	1127	—	—	51	70	84	84	0
23. SK.....	85	12470	—	—	64	964	1016	1016	0
24. SS.....	0	105	41	64	35	d.23	9	9	0
25. T.....									
26. YK.....	0	636	335	301	79	d.1	14	14	0
Totals	400	206608	66516	74014	2209	6110	13662	8316	1238

d=decrease (col. 19).

	23	24	25	26	27	28	29	30
1. BE.....	56535	15165	8.44	963231	69	388	5185	1680
2. BW.....	20477	—	7.86	—	24	163	1679	902
3. D.....	24791	—	8.11	—	34	169	2532	1025
4. DK.....	2260	750	10.94	3000	5	22	328	—
5. DKK.....	13533	4459	9.20	15000	37	91	2215	506
6. F.....	30261	—	12.11	—	49	222	3287	1350
7. FD.....	5221	—	7.73	10000	39	55	1635	—
8. FF.....	2000	—	4.20	—	17	52	756	200
9. FFL.....	19256	15899	2.00	12785	21	35	852	—
10. FL.....	21870	—	5.57	—	67	283	3776	1011
11. J.....	41003	0	19.24	—	41	156	3135	908
12. JK.....	26433	7252	12.17	25687	63	91	1677	—
13. K.....	40937	9583	13.20	—	33	108	1671	776
14. KK.....	451819	37657	12.87	3544078	262	1689	21311	25738
15. KKK.....	12423	800	14.05	—	26	60	1081	—
16. KY.....	156186	—	17.20	—	245	629	5843	—
17. M.....	540592	156233	10.33	4610835	522	1298	4744	17113
18. MF.....	18502	—	5.74	—	24	113	1495	643
19. N.....	18078	—	12.88	41954	28	91	1188	710

	23	24	25	26	27	28	29	30
20. NK.....	664622	—	12.54	4464503	626	3016	40925	—
21. S.....	233840	0	8.19	0	391	1293	24429	12298
22. SD.....	78800	28800	44.48	220000	58	130	1268	8650
23. SK.....	159531	—	12.97	—	209	487	5007	—
24. SS.....	4515	3740	9.38	16400	5	7	286	29
25. T.....								
26. YK.....	9888	5221	8.75	150000	12	23	778	11 ₂
Totals	2652873	285559	12.84	14097473	2907	10681	101083	73651

3. Educational Work

- | | |
|-------------------------------|--------------------------------|
| 1. Kindergartens. | 13. Colleges, men. |
| 2. Total pupils. | 14. Total enrollment. |
| 3. Primary Schools. | 15. Colleges, women. |
| 4. Total pupils. | 16. Total enrollment. |
| 5. Middle Schools, men. | 17. Industrial Schools not in- |
| 6. Total enrollment. | cluded above. |
| 7. Middle Schools, women. | 18. Total enrollment. |
| 8. Total enrollment. | 19. Night Schools. |
| 9. Theological & Bible Train- | 20. Total enrollment. |
| ing Schools, men. | 21. Training Schools. |
| 10. Total enrollment. | 22. Total enrollment. |
| 11. Bible Training Schools, | 23. Educational fees received, |
| 12. Total enrollment. | Yen. |

	1	2	3	4	5	6	7	8	9	10	11	12	13
1. ABCFM	81	3516	—	—	1	102	5	2177	—	—	1	21	—
2. ABF	41	1693	—	—	1	1168	3	1295	—	—	—	—	—
4. AFP	7	218	—	—	—	—	1	484	—	—	—	—	—
5. AG.....	2	45	—	—	—	—	—	—	1	7	—	—	—
7. CJPM	—	—	—	—	—	—	—	—	1	9	—	—	—
9. CMS	14	455	—	—	—	—	1	800	—	—	1	5	—
10. CN	—	—	—	—	—	—	—	—	2	15	—	—	—
11. EC	20	1037	—	—	—	—	—	—	—	—	1	51	—
12. ERC	12	474	—	—	1	711	1	270	—	—	1	8	1
13. FMA	1	80	—	—	—	—	—	—	1	23	—	—	—
15. JAC	—	—	—	—	—	—	—	—	1	9	—	—	—
17. JEB	—	—	—	—	—	—	—	—	1	25	1	3	—
18. JRM	2	17	—	—	—	—	—	—	—	—	1	12	—
19. L	2	50	—	—	—	—	—	—	—	—	—	—	—
20. LEF	5	259	—	—	—	—	—	—	—	—	—	—	—
22. MEFB	19	1100	—	—	3	2400	5	2590	—	—	—	—	—
23. MES	36	1782	1	53	—	—	1	659	—	—	1	23	—
25. MP	7	461	1	164	1	1038	1	517	—	—	—	—	—
26. MSCC	11	569	—	—	—	—	—	—	—	—	—	—	—
29. OBJ	5	216	—	—	—	—	1	51	1	24	—	—	—

	1	2	3	4	5	6	7	8	9	10	11	12	13
32. PCC	5	2226	—	—	—	—	—	—	—	—	—	—	—
33. PE	52	2187	2	204	1	622	2	1062	—	—	—	—	1
34. PN	10	538	—	—	—	—	4	2374	—	—	—	—	—
35. PS	12	539	—	—	—	—	—	—	—	—	—	—	—
36. RCA	—	—	—	—	—	—	1	484	—	—	—	—	—
37. SA	1	140	—	—	—	—	—	—	*1	30	—	—	—
38. SAM	3	100	—	—	—	—	—	—	—	—	—	—	—
39. SBC	7	280	—	—	1	810	1	600	1	6	1	4	—
40. SDA	—	—	—	—	—	—	—	—	1	70	1	33	—
41. SPG	2	65	—	—	—	—	1	330	—	—	—	—	—
42. UB	15	500	—	—	—	—	—	—	—	—	—	—	—
43. UCC	42	1947	1	255	—	—	3	824	—	—	—	—	—
44. UCMS	8	493	—	—	1	484	1	605	1	0	1	0	—
46. ULC	15	600	—	—	1	760	1	340	1	22	—	—	—
48. WU	—	—	—	—	—	—	1	360	—	—	1	29	—
49. YJ	5	177	—	—	—	—	—	—	—	—	—	—	—
52. EPM	—	—	—	—	1	502	1	275	1	16	1	24	—
53. PCC	4	200	—	—	—	—	—	—	1	11	1	20	—
Totals.....	446	21964	5	676	12	8597	35	16097	15	267	13	232	2

	14	15	16	17	18	19	20	21	22	23
1. ABCFM	—	1	40	—	—	2	56	1	37	—
2. ABF	—	—	—	—	—	5	963	1	45	305257.00
4. AFP	—	—	—	—	—	—	—	—	—	35022.00
11. EC	—	—	—	—	—	1	81	—	—	16063.82
12. ERC	484	1	101	—	—	—	—	—	—	105522.00
20. LEF	—	—	—	—	—	—	—	—	—	2797.46
22. MEFB	—	2	244	—	—	—	—	—	—	212718.00
23. MES	—	1	92	1	276	3	1517	1	60	105000.00
25. MP	—	—	—	—	—	—	—	—	—	99408.40
26. MSCC	—	—	—	—	—	—	—	1	18	12225.60
29. OBJ	—	—	—	—	—	2	72	1	20	26000.00
33. PE	1633	1	78	1	70	1	40	2	95	370281.88
36. RCA	—	—	—	—	—	—	—	—	—	34461.50
37. SA	—	—	—	—	—	—	—	—	—	2001.00
39. SBC	—	—	—	—	—	2	40	—	—	85000.00
41. SPS	—	—	—	—	—	—	—	—	—	25721.50
42. UB	—	—	—	—	—	1	35	—	—	11150.00
43. UCC	—	—	—	—	—	—	—	1	49	56255.00
44. UCMS	—	—	—	—	—	—	—	—	—	105832.72
46. ULC	—	—	—	—	—	—	—	—	—	65500.00
48. WU	—	—	—	—	—	—	—	—	—	22593.00
Totals.....	2117	6	555	2	346	17	2804	8	324	1675410.88

* Co-educational.

The Protestant Episcopal Church maintains one nurses' training school with 79 students; and the Salvation Army, a school for nurses and mid-wives with 29 students.

The Y.M.C.A. conducts various types of schools both day and night in nine cities with a total of 6,895 students. It has Y.M.C.A. organizations in eleven cities with a total membership of 9,669 besides 172 student associations with 14,449 members.

The Y.W.C.A. in Tokyo has various types of night and day schools with a total of 3,347 students.

Union Institutions

Aoyama Gakuin Theological Seminary (ABF, BE, EC, F, K, M, MEFB, UCC, UCMS).

Students: Men 72, Women 34.

Chuo Theological Seminary, Kobe (PN, PS).

Students: 44.

Doshisha Theological Seminary (ABCFM, KK, UB, D)

Students: 48.

Doshisha University (ABCFM, KK)

Students:

University	1,484
Semmon Gakko	257
College of Commerce	997
Middle School	835
Woman's College	191
Girl's Academy	984
Total	4,748

Fees ¥446,139.00

Kobe College (ABCFM)

Students:

College	364
Middle School	600
Total	964

Fees ¥97,655.50

Kwansei Gakuin University (M, MES, UCC).

Students:

Academy	967
Theological Department	52
Literary College	253
Commercial College	654
Junior College	434
University of Law and Literature	231
University of Economics and Commerce	406
Total	2,997

Fees ¥311,453.93

Meiji Gakuin (NK, PN, RCA)

Students:

Middle School	1,036
College of Commerce	624
College of Literature and Social Work	94
Total	1,754

Fees ¥141,930.00

Nihon Shin Gakko (ERC, NK, PN)

Students: 125.

Nihon Seikokai Shingakuin (CMS, SPG, PE, MSCC, S).

Students: 38.

Sturges Seminary (Baiko Jo-Gakuin, Shimonoseki) (PN, RCA)

Students: 522.

Fees: ¥39,800.00.

Tokyo Joshi Daigakko (Women's Christian College) (ABF, MEFB, PN, RCA, UCC, UCMS)

Students: 383.

Fees: ¥30,132.00.

4. Medical Work

- | | |
|--|---|
| 1. Native Physicians—Men. | 6. Total number of beds in same. |
| 2. Native Physicians—Women. | 7. Total patients treated during year. |
| 3. Trained Assistants—Men. | 8. No. Dispensaries. |
| 4. Trained Assistants—Women. (Hospitals, Dispensaries, Sanitoriums). | 9. No. treatments in dispensaries. |
| 5. No. of Hospitals or Sanitoriums. (Institutions, not buildings). | 10. No. visits made to patients in home, etc. |
| 11. No. Major operations. | 14. Total number of treatments. |
| 12. No. Minor operations. | |
| 13. Total number of patients. | 15. Medical fees received, in yen. |

	1	2	3	4	5	6	7	8	9
2. ABF	2	—	—	—	—	—	—	2	—
9. CMS	1	—	—	4	—	—	—	1	—
18. JRM	1	—	—	4	2	43	139	3	9181
22. MEFB	—	—	1	2	—	—	—	1	2479
26. MSCC	2	—	—	2	1	80	146	1	387
29. OBJ	3	—	—	14	1	80	27238	1	25000
32. PCC	—	—	—	1	—	—	—	—	—
33. PE	85	5	54	108	3	564	10697	6	192899
37. SA	21	13	3	1	2	330	2760	3	345262
40. SDA	1	—	1	20	2	29	1098	—	—
43. UCC	—	—	—	—	—	—	—	2	7291
44. UCMS	1	1	—	—	—	—	—	1	18786
53. PCC	2	1	7	27	1	77	—	—	—
Totals.....	119	20	66	183	12	1203	42078	21	601285

	10	11	12	13	14	15
2. ABF	—	—	—	17380	—	4106.00
18. JRM	—	—	4	440	17960	—
22. MEFB	7	—	—	193	2486	—
26. MSCC	34	7	149	533	927	55852.52
29. OBJ	200	—	13	13	—	10525.00
33. PE	5833	2417	1822	34889	281159	373315.13
37. SA	469	497	746	160799	366328	299751.38
40. SDA	—	32	103	—	—	60000.00
43. UCC	1876	—	—	—	—	—
53. PCC	—	592	595	*7000	21273	—
Totals.....	8419	3545	3332	221247	600 33 1803550.03	

5. Literature Production

1. No. Bible or Christian books published this year.
2. Total number such books published in Japan sold this year.
3. No. portions or Tracts pub-

lished this year.

4. Total number such sold this year.
5. Amount in Yen received for sales of literature this year.

	1	2	3	4	5
2. ABF	—	—	21900	15040	780.00
3. ABS	804900	703068	—	—	53680.03
6. BBS (NBSS)	670011	544169	—	—	36132.00
7. CJPM	—	—	108450	42143	1657.47
8. CLSJ	—	20250	92364	—	44465.56
10. CN	—	—	85000	—	950.00
13. FMA	—	—	84000	84000	4500.00
15. JAC	500	—	30000	—	—
16. JBTS*	8800	7000	400000	380000	20480.00
17. JEB	11000	8800	250000	—	—
20. LEF	—	—	1200	—	—
29. OBJ	1	500	4	82800	4442.00
33. PE	16000	8684	6400	5008	—
34. PN	2000	—	16800	—	—
35. PS	—	—	2000	—	—
37. SA	34820	36625	792100	745303	41936.25
40. SDA	—	—	—	—	78691.81
46. ULC	2	—	—	—	5256.58
47. WMCA	—	—	48000	—	—
52. EPM	30527	3563	—	10200	14432.00
Totals.....	1578561	1332659	1938218	1364494	307403.70

* These figures are approximate.

DIRECTORIES

No. 1

MISSION BOARDS FUNCTIONING IN JAPAN

In addressing mail, it is wise to add Secretary (or 'Treasurer') Mission' as changes are frequent.

1. **ABCFM.** American Board of Commissioners for Foreign Missions. 14 Beacon St., Boston, Mass. Rev. Darley Downs, 3 of 9 Shiba Park, Shiba, Tokyo, Secretary. (Tel. 43-3866).
Mr. H. W. Hackett, Kobe College, Nishinomiya, Treasurer.
2. **ABF.** American Baptist Foreign Mission Society, and Woman's American Baptist Foreign Mission Society, 152 Madison Ave., New York City. Rev. Marlin D. Farnum, Acting-Secretary; Mr. J. F. Gressitt, Treasurer. Office: 2 Misaki Cho 1 Chome, Kanda, Tokyo. (Tel. 25-3115).
3. **ABS.** American Bible Society, Mr. G. H. Vinall, Agnet, 2 Ginza 4 Chome, Kyobashi, Tokyo. (Tel. 56-6405, Telegrams—Bibles, Toyo).
- 4. **AFP.** Mission Board of the Religious Society of Friends of Philadelphia, 304 Arch St., Philadelphia, Pa. Miss E. F. Sharpless, Shimotsuma Machi, Ibaraki Ken, Secretary. Miss Esther B. Rhoads, 30 Koun Cho, Mita, Shiba Ku, Tokyo, Treasurer. (Tel. Mita 3390).
5. **AG.** The Assemblies of God. Rev. N. H. Barth, 1720 Shinohara Cho, Yokohama, Chairman of U.S.A. Group.
6. **BFBS & NBSS.** The British and Foreign Bible Society and the National Bible Society of Scotland. Mr. G. H. Vinall, Agent, 95 Yedo Machi, Kobe. (Tel. Sannomiya 2725; Telegrams: Testaments, Kobe; F.C. Kobe 4630).
7. **CJPM.** The Central Japan Pioneer Mission. Miss M. A. Burnet, 445 Hyakken Cho, Maebashi, Gumma Ken, Secretary-Treasurer.

8. CLSJ. The Christian Literature Society of Japan. 2 Ginza 4 Chome, Kyobashi, Tokyo. Tel. 56-0252 and 56-7002. F. C. Tokyo 11357.
9. CMS. Church Missionary Society. 6 Salisbury Square, London, England. Rev. Canon A. C. Hutchinso 850 Ropponmatsu, Fukuoka, Secretary. Mrs A. in Hutchinson, Financial Secretary. (F.C. Fukuoka, 5622).—Rt. Rev. J. C. Mann, 303 Maeshinya, Haruyoshi, Fukuoka, Acting Secretary and Acting Financial Secretary.
10. CN. Church of the Nazarene. 2923 Troost Ave., Kansas City, Mo., U. S. A. Rev. W. A. Eckel, 93 Takehaya Cho, Koishikawa, Tokyo, Secretary.
11. EC. Evangelical Church of North America, 1900 Superior Ave., Cleveland, Ohio. Rev. Harvey Thede, 500 Shimo Ochiai 1-chome, Yodobashi-ku, Tokyo, Secretary-Treasurer.
12. ERC. Evangelical and Reformed Church. 1505 Race Street, Philadelphia, Penn. Rev. A. Ankeney, 60 Kozenji Dori, Sendai (Tel. 2025), Secretary-Treasurer.
13. FMA. General Missionary Board of the Free Methodist Church of North America, Winona Lake, Indiana. Miss Ruth Mylander, 50 Maruyama Dori 1 Chome, Sumiyoshi Ku, Osaka, Secretary. (Tel. Tengachaya 2989).
14. IND. Independent of any Society.
15. JAC. Japan Apostolic Church. Mr. L. W. Coote, P. O. Box 5, Ikoma, Nara Ken, Secretary-Treasurer. (F.C. Osaka 59374).
16. JBTS. Japan Book and Tract Society. Mr. Misaburo Seimiya. 4 Ginza 4 Chome, Kyobashi, Tokyo. (Tel 56-4573; F.C. Tokyo 2273).
17. JEB. Japan Evangelistic Band, 55 Gower St., London W. C.I., England. Mr. William Bee. 7 Shiomidai Cho 4 Chome, Suma Ku, Kobe, Secretary. (Tel. Suma 0733).
18. JRM. Japan Rescue Mission. Miss F. E. Penny, Haze, Higashimozu Mura, Sempoku Gun, Osaka Fu, Secretary. Rev. Geo. Dempsie, same address, Treasurer. Tel. Fukuda 8.

19. L. Liebenzeller Mission. Rev. Karl Nothhelfer, Secretary, 1934 Tamagawa Todoroki Machi 1 Chome, Setagaya-ku, Tokyo. (Tel. Tamagawa 201; F.C. Tokyo 153,536); Rev. Bernhard Buss, 570 Koyasu Machi, Hachioji, Tokyo Fu, Treasurer.
- In LEF. Lutheran Evangelical Association of Finland. Mr.
(or A. Karen, Shimizu Machi, Iida Shi, Nagano Ken.
(Secretary-Treasurer.
21. MBW. Missionary Bands of the World, Mr. C. E. Carlson, 3622 Nagasaki Naka-cho 2-chome, Toshima-ku, Tokyo, Acting Secretary-Treasurer.
22. MEFB. Board of Foreign Missions of the Methodist Episcopal Church and Woman's Foreign Missionary Society of the M. E. Church. 150 Fifth Avenue. New York City. Rev. C. W. Iglehart, 6 Aoyama Gakuin, Tokyo. (Tel. Aoyama 2008-10), and Miss Alice Cheney, 4 Aoyama Gakuin, Secretaries, Miss C. S. Peckham, Kwassui Jo Gakko, Nagasaki, Treasurer, WFMS. (Tel. 1416, F.C. Fukuoka 11115).
23. MES. Board of Foreign Missions of the Methodist Episcopal Church, South. 706 Church St., Nashville, Tenn., U.S.A. Mr. J. S. Oxford, 23 Kitanagasa Dori, 4 Chome, Kobe, Secretary-Treasurer. Rev. J. W. Frank, 10 Honcho, Tokuyama Shi, Yamaguchi Ken, Statistical Secretary.
24. MM. Mino Mission. Miss Elizabeth A. Whewell, Sotobori, Kwana, Mie Ken, Secretary-Treasurer.
25. MP. Board of Foreign Missions of the Methodist Protestant Church. Miss Ethel L. Hempstead, 16 Moto-shiro Cho, Hamamatsu, Secretary; Miss Evelyn M. Wolfe, Treasurer, Eiwa Jo Gakko, 124 Maita Machi, Yokohama (Tel. 3-6031).
26. MSCC. Missionary Society of the Church of England in Canada. Church House, 604 Jarvis Street, Toronto 5, Ontario, Canada. Rev. V. C. Spencer, B. D., 3 of 3 Higashi Kataha Machi, Nagoya, Secretary-Treasurer.
27. O. Osaka Mission.
28. OAM. Ostasien Mission. (The East Asia Mission). Rev. Dr. Liemar Hennig, 39 Kami Tomizaka Cho, Koishikawa, Tokyo, Secretary (Tel. 85-6109).

29. OBJ. Omi Brotherhood. Mr. E. V. Yoshida, Secretary.
Mr. K. Murata, Treasurer. Omi Hachiman.
30. OMS. Oriental Missionary Society. (Holiness Church)
31. OPC. Orthodox Presbyterian Church. Foreign Missions
Committee, 506 Scoff Building, Philadelphia, Pa.
32. PCC. General Board of Missions, Presbyterian Church in
Canada, Room 800, 100 Adelaide St. West, Toronto,
Ontario. Miss Ethel MacDonald, Secretary, Dr.
L. L. Young, Treasurer, Nagamine Yama, Oishi,
Nada Ku, Kobe. (F.C. Kobe 5694).
33. PE. Domestic and Foreign Missionary Society of the
Protestant Episcopal Church in the U.S.A. 281
Fourth Ave., New York City, U.S.A.
Kyoto District: Mrs. J. M. Oglesby, Karasumaru
Dori, Shimotachiuri, Kyoto, Secretary: Miss Edith
L. Foote, Treasurer (Tel. Nishijin 2372. F. C.
Osaka 5455).
Tohoku District: Miss Helen Boyle, 9 Motokaji Cho,
Sendai, Treasurer. (Tel. 2633).
North Kwanto District: Miss Ruth Burnside, American
Church Mission, Ikebukuro, Secretary. Rev.
C. H. Evans, 72 Myogadani Cho, Koishikawa, To-
kyo, Treasurer.
34. PN. Board of Foreign Missions of the Presbyterian
Church in the United States of America. 156
Fifth Ave., New York City, U.S.A. Rev. Howard
D. Hannaford, Meiji Gakuin, Shirokane, Shi-
ba, Tokyo (Tel. 44-3666-8), Secretary. Miss Susan-
nah M. Riker, 61 Naka 1 Chome, Kitabatake,
Sumiyoshi Ku, Osaka, Treasurer.
35. PS. Executive Committee of Foreign Missions of the
Presbyterian Church in the United States, Box
230, Nashville, Tenn., U. S. A. (Southern Presby-
terian). Rev. C. A. Logan, D.D., Marugame, Treas-
urer; Rev. A. P. Hassell, 1 of 48, 4 Chome Kago-
ike, Fukiai Ku, Kobe. Secretary.
36. RCA. Reformed Church in America. 25 E. 22nd. Street.
New York City, U.S.A. Rev. G. Hoekje, D.D.,
Meiji Gakuin, Shirokane, Shiba, Tokyo, Secretary-
Treasurer. (Tel. 44-3666).
37. SA. Salvation Army. 101 Queen Victoria St., London
E. C. Y. Segawa, 17, 2 Chome, Jimbo Cho, Kanda,
Tokyo, Chief Secretary. (Tel. Kudan 479 & 2344;
F.C. Tokyo 4400).

38. SAM. Scandinavian Alliance Mission of North America, 2839 McLean Avenue, Chicago, Ill, U. S. A. Rev. T. Pietsch, Seinan Gakuin, Nishi Shin Machi, Fukuoka, Secretary; Rev. C. E. Carlson, 15 Uenohara Machi, Nakano Ku, Tokyo, Treasurer.
39. SBC. Foreign Mission Board of the Southern Baptist Convention, P. O. Box 1595, Richard, Virginia, U. S. A. Mr. E. B. Dozier, Seinan Gakuin, Fukuoka, Secretary.
40. SDA. General Conference of Seventh Day Adventists. Takoma Park, Washington, D. C., U. S. A. Japan Union Mission. Mr. C. D. Forshee, Box 7, Suginami P. O., Tokyo, Secretary-Treasurer. (Tel. Ogi-kubo 2051; F.C. Tokyo 56801).
41. SPG. Society for the Propagation of the Gospel in Foreign Parts. 15 Tufton Street, Westminster, London S. W. I., England.
Kobe Diocese: Rev. E. Allen, 15 Shimoyamate Dori 5 Chome, Kobe, Secretary-Treasurer.
Tokyo Diocese:
South Tokyo Diocese: Rev. R. P. Pott, International School, Yokohama, Secretary-Treasurer.
42. UB. Foreign Missionary Society of the Church of the United Brethren in Christ, 1410 U. B. Building, Dayton, Ohio. Rev. J. Edgar Knipp, D.D., Mildera Shita, Kamide, Otsu Shi, Shiga Ken (Tel. Otsu 781; F.C. Kyoto 9907), Secretary; Rev. B. F. Shively, D.D., 216 Muromachi, Imadegawa Agaru, Kyoto, (Tel. Nishijin 7560), Treasurer.
43. UCC. United Church of Canada. Wesley Building, Queen Street, W., Toronto, Canada. General Board: Rev. H. W. Outerbridge, S.T.D., Kwansei Gakuin, Nishinomiya Shigai, Secretary-Treasurer. (Tel. Nishinomiya 620). Woman's Board: Miss Alice O. Strothard, 2 Toriizaka Cho Azabu, Tokyo, Secretary-Treasurer. (Tel. Akasaka 1058; F.C. Tokyo 44665).
44. UCMS. United Christian Missionary Society. Missions Bldg., Downey Ave., Indianapolis, Ind. Rev. T. A. Young, 65 Miyashita Cho, Koishikawa Ku, Tokyo, Secretary-Treasurer. (Tel. Otsuka 1860).

45. UGC..... Universalist General Convention. 16 Beacon St., Boston, Mass, U.S.A. Rev. Darley Downs, 648 Togoshi Machi 1-chome, Ebara Ku, Tokyo, Acting Chairman. (Tel. Ebara 2977; F.C. Tokyo 22598).
46. ULC. Board of Foreign Missions of the United Lutheran Church in America, 18 E. Mt. Vernon Pl., Baltimore, Md., U.S.A. Dr. G. W. Schillinger, Kyushu Gakuin, Kumamoto, Secretary. Rev. A. C. Kundten, 14 Tokugawa Cho 2-chôme, Higashi Ku, Nagoya, Treasurer.
47. WMCA. Wesleyan Methodist Connection of America. Rev. E. Sterl Phinney, 3622 Nagasaki Nakacho 2 Chome, Toshima Ku, Tokyo, Secretary..
48. WU. Women's Union Missionary Society of America, 316 Bible House, New York City, U.S.A. Mrs. Harrison A. Lynn, 212 Yamate Cho, Yokohama, Secretary-Treasurer.
49. YJ. Yotsuya Mission. Rev. Owen Still, 27 Sakurayama, Nakano Ku, Tokyo, Secretary-Treasurer.
50. YMCA. Young Men's Christian Association (International Committee of Y.M.C.A.'s of U.S.A. and Canada). Mr. Russell Durgin Secretary, YMCA, Mitoshirocho, Kanda, Tokyo. (Tel. Kanda 2105).
51. YWCA. Young Women's Christian Association of the United States of America. Miss Mildred Roe, Secretary, 10 Higashi Shinano Machi, Yotsuya Ku, Tokyo. (Tel. 35-5237).

FORMOSA

52. EPM. Board of Foreign Missions, Presbyterian Church in England. Rev. E. Band, Presbyterian Middle School, Tainan, Formosa, Secretary.
53. PCC. Board of Foreign Missions of the Presbyterian Church in Canada, Room 800, 100 Adelaide Street, West, Toronto, Ontario. Miss Margaret M. Ramsay, 79 Miyamae Cho, Taihoku, Formosa, Secretary, Rev. Hugh MacMillian, 79 Miyamae Cho, Taihoku, Treasurer, General Board, Miss Ada E. Adams, Treasurer, Women's Board.

No. 2

JAPANESE CHURCHES & HEADQUARTERS

(Following the list as given in "National Christian Council Year Book, 1939")

1. BE. Nihon Baputesuto Kyokai (Baptist) To-Bu Kumiai (Eastern Association) (ABF).
Hon-bu: 2 1-chome, Misaki-cho, Kanda-ku, Tokyo.
2. BW. Nihon Baputesuto Kyokai (Baptist) Sei-Bu Kumiai (Western Association) (SBC).
129 Yoban Cho, Chigyo Higashi Machi, Fukuoka Shi.
3. D. Nihon Kirisuto Dobo Kyokai (United Brethren) (UB),
c/o Mr. Chukichi Yasuda, 14 Minami-Ta-machi, Jodoji, Sakyo-ku, Kyoto.
4. DK. Nihon Dojin Kirisuto Kyokai (Universalist) (UGC).
% Mr. Masao Shidara, 170 Harajuku 2-chome, Shibuya Ku, Tokyo.
5. DKK. Nihon Domei Kirisuto Kyokai (CMA).
c/o Mr. Kohei Sugimoto, 1272 Tori-machi, Chiba.
6. F. Nihon Fukuin Kyokai (Evangelical Church) (EC).
c/o Mr. Kinzo Shinohara, 500 1-chome, Shimo-Ochiai, Yodobashi-ku, Tokyo.
7. FD. Fukuin Dendo Kyokai (CJPM).
98 Hyakken-cho, Maebashi, Gumma-ken.
8. FF. Fukyu Fukuin Kyokai (OAM).
Rev. E. Hennig, 39 Kami-Tomizaka-cho, Koishikawa, Tokyo.
9. FFL. Fukuin Ruteru Kyokai (Evangelical Lutheran) (LEF)
c/o Mr. S. Ushimaru, 1633 Ikebukuro 3 Chome, Toshima Ku, Tokyo.
10. FL. Nihon Fukuin Ruteru Kyokai (Lutheran Church) (ULC).
c/o Mr. Inoko Miura, 921 2-chome, Saginomiya-machi, Nakano-ku, Tokyo.
11. J. Nihon Jiyu Mesojisuto Kyokai (Free Methodist Church) (FMA).
% Mr. Tetsuji Tsuchiyama, 81 Maruyama Dori 1-chome, Sumiyoshi Ku, Osaka. (Tel. Tengachaya 2989).

12. JK. Nihon Jesu Kirisuto Kyokai.
89 5-chome, Ouchi-dori, Nada-ku, Kobe.
13. K. Kirisuto Kyokai (UCMS).
c/o Sei Gakuin Chu-Gakko, Nakazato-machi,
Takinogawa-ku, Tokyo.
14. KK. Nihon Kumiai Kirisuto Kyokai (Congregational
Church) (ABCFM).
817 Daido Building, 1-chome, Tosabori-dori, Nishi-
ku, Osaka.
15. KKK. Nihon Kyodo Kirisuto Kyokai.
381 Otsubo Dori 6-chome, Imaharu Shi.
16. KY. Kiyome Kyokai (formerly Holiness Kyokai).
391 3-chome, Kashiwagi, Yodobashi-ku, Tokyo.
17. M. Nihon Mesojisuto Kyokai (Methodist). (MEFB, MES,
UCC).
23 Midori-ga-oka, Shibuya-ku, Tokyo.
18. MF. Nihon Mifu Kyokai (Methodist Protestant). (MP).
Mr. Yataro Koizumi, 175 Iwama Kami Machi, Ho-
dogaya Ku, Yokohama.
19. N. Nihon Nazaren Kyokai (Church of the Nazarene).
(CN).
Mr. Hiroshi Kitagawa, 7-chome, Hon-machi, Higa-
shiyama-ku, Kyoto.
20. NK. Nihon Kirisuto Kyokai (ERC, PN, PS, RCA). (Presby-
terian-Reformed).
16 Fujimi Cho 1-chome, Kojimachi Ku, Tokyo.
21. S. Nihon Seikokai (Episcopal). (CMS, MSCC, PE, SPG).
% Seikokai Kyomuin, 8 Sakae Cho, Shiba Ku To-
kyo.
22. SD. Sebunsu De Adobenchisuto Kyokai (Adventist) (SDA)
171 1-chome, Amanuma, Suginami-ku, Tokyo. (Tel.
Ogikubo 2051).
23. SK. Nihon Sei Kyokai (formerly Holiness Kyokai).
944 Kashiwagi, 4-chome Yodobashi Ku, Tokyo.
Tel. Yodobashi 156).
24. SS. Sekai Senkyodan (MBW).
% Rev. C. E. Carlson, 15 Uenohara, Nakano Ku,
Tokyo.
25. T. Tokyo Kirisuto Kyokai (YJ). (Yotsuya Mission).
% Mr. Matsutaro Tokota, 8, Shin Ogawacho 3-
chome, Ushigome Ku, Tokyo.
26. YK. Kirisuto Yukai (AFP).
% Mr. Mansaku Nakamura, Maekawa Tsuchiura
Machi,, Ibaragi Ken.

No. 3

ENGLISH SPEAKING CONGREGATIONS

1. TOKYO

HOLY TRINITY CHURCH (American Episcopal), Aoyama, 1 Chome.

Chaplain: The Rev. Harold C. Spackman, 10 Rikkyo Daigaku, Ikebukuro. (After December, Holy Trinity Rectory, Aoyama 1 Chome).

Treasurer: Mr. J. H. Sutcliff, Hongkong & Shanghai Banking Corporation, 14, 2 Chome, Marunouchi, Kojimachi Ku.

ST. ANDREW'S CHURCH (Anglican) Iigura 1 Chome, Shiba Park, Tokyo.

Chaplain: Rev. C. K. Sansbury, Seikokwai Shingakuin, 1612 Ikebukuro, Toshima-ku, Tokyo.

Chairman of the Church Council: Major General F.S.G. Piggott, C.B., D.S.O., 7 Fujimi-cho, Azabu.

Secretary:

Treasurer: Mr. J. L. Graham, 13 Reinanzaka, Azabu-ku, Tokyo.

President Ladies' Guild: H. E. Lady Graigie, British Embassy, Tokyo.

TOKYO UNION CHURCH, 4 Onden, Meiji Jingu Dori, Aoyama, Tokyo.

Acting Minister and Chairman of the Board: Rev. Thomas A. Young, 65 Miyashita-cho, Koishikawa-ku, Tokyo.

Clerk of the Board: Rev. Harvey Thede, 500 1-chome, Shimo Ochiai, Yodobashi Ku.

Treasurer: Mr. F. S. Thomas, 665 Marunouchi Bldg., Tokyo.

Supt. Church School: Rev. John Ter Borg, 258 Shirokane Sanko Cho, Shiba Ku.

President Women's Society: Mrs. Edward C. Horn, 921 Sagimiya 2-chome, Nakano Ku.

2. YOKOHAMA

CHRIST CHURCH (Anglican) 234 Bluff, Yokohama.

(Telephone: Honkyoku (2) 6128)

Chaplain: Rev. T. P. Symonds.

Chairman of the Board: Mr. H. A. Chapman.

Honorary Treasurer: Mr. H. W. Jackson.

Honorary Secretary: Mr. S. G. Oram.

YOKOHAMA UNION CHURCH, 66-B Bluff, Yokohama.

(Corner of Daikanzaka and Yamate-cho.)

Pastor: Rev. G. W. Bouldin, D.D. (residence adjoining church).

Chairman of the Board: Rev. H. V. E. Stegeman, D.D., Ferris
Seminary, 178 Yamate Cho.

Secretary of the Board: Miss H. R. Zander, 37 Yamate Cho, Na-
ka Ku, Yokohama.

Hon. Treasurer: Mr. R. H. Fisher, 1 of 73 Kanoe Dai, Naka Ku,
Yokohama.

President Women's Auxilliary: Mrs. S. J. Teaze, 48 Yamate Cho,
Naka Ku, Yokohama.

Supt. Church School: Rev. G. W. Bouldin, D.D.

3. KOBE

ALL SAINTS CHURCH (Anglican-American Episcopal), Tor Hotel
Road.

Chaplain: Rev. J. C. Ford, M.A., 53 Nakayamate Dorl, 3 Cho-
me, Kobe.

Chairman of Directors: A. E. Martin, Esq.

Hon. Treasurer: G. W. Land, Esq.

KOBE UNION CHURCH, 34 Ikuta Cho, 4 Chome (Near Kano-cho,
2 Chome, Car-stop).

Chairman of Church Committee: Mr. H. W. Hackett, Kobe Col-
lege, Nishinomiya Shigai.

Secretary: Mr. K. A. Parker.

Supt. Sunday School: Mr. J. J. Mickle.

Treasurer: Mr. A. J. De Voogd.

Assistant Treasurer: Mr. A. Riddell,

President Women's Auxilliary: Mrs. S. Moran.

4. NAGASAKI

NAGASAKI UNION CHURCH, at the Seaman's Home Chapel,
26 Oura, Nagasaki.

NAGASAKI EPISCOPAL CHURCH

Honorary Chaplain: Rev. Canon A. C. Hutchinson. (On fur-
lough)

Acting Chaplain: Rev. B. N. W. Greenwood.

5. NAGOYA

A union service of worship is held every Sunday at 3:45 p.m. in the St. John's Episcopal Church (Yohane Kyokai), Higashikataha Machi, Higashi-ku, Nagoya; Secretary, Rev. F. L. Roberts, 7 of 7 Shiotsuke Dori, Showa Ku, Nagoya.

6. KYOTO

ST. MARY'S EPISCOPAL CHURCH, Maruta Machi, Hiromichi, Kado.

Acting Pastors: The Rev. J. J. Chapman and Rev. B. F. Shively.

7. OSAKA

A union service of worship is held in the Lambuth Training Institute Chapel opposite the Daiki terminal in Tennoji-ku (Ishigatsuji-Cho).

Pastor Chairman: Mr. Harold Cole, 678 Nakamiya Cho, Asahi Ku, Osaka.

8. SENDAI

A service of worship is held on the second and fourth Sundays from April to December at 4:30 p.m. in the Rahauser Memorial Chapel of Tohoku Gakuin. Services during January, February and March are held at the Chapel of Aoba Jo Gakuin.

Chairman: Mr. C. S. Sipple.

No. 4

GERMAN SPEAKING CONGREGATIONS

THE BROTHERHOOD UNDER THE CROSS

TOKYO.

Church: YMCA Chapel, Mitoshiro Cho, Kanda Ku.

Pastor: Rev. E. Hessel. (Monthly one week at Tokyo, $\frac{c}{o}$ YMCA;
permanent residence: 124 Nishi 4 Chome, Teizuka-
yama, Sumiyoshi Ku, Osaka).

YOKOHAMA.

Church: Union Church, 66-B Bluff.

Pastor: Rev. E. Hessel. (Address as above).

KOBE-OSAKA.

Church: Kobe Union Church, 34 Ikuta Cho 4-chome.

Pastor: Rev. E. Hessel. (Address as above).

No. 5

HEADQUARTERS OF OTHER RELIGIOUS AND SOCIAL ORGANIZATIONS

1. **AMERICAN MISSION TO LEPERS**
5 Meiji Gakuin, Shirokane, Shiba Ku, Tokyo.
2. **CHRISTIAN ARTISTS ASSOCIATION** (Kirisuto-kyo Bi-jutsuka Kyokwai)
Rev. S. Murao, YMCA, 7 Mitoshiro Cho, Kanda Ku, Tokyo,
(Tel. Kanda 2105-8).
3. **CHRISTIAN CHURCH MUSIC FEDERATION** (Kirisuto-kyo Kyokwai Ongaku Remmel)
Mr. Eisaburo Kioka, 193 Nichome, Ogibubo, Suginami Ku, Tokyo.
4. **CHRISTIAN ENDEAVOR UNION** (Nihon Rengo Kirisuto Kyorei Kwai)
Business Office—% National Christian Council. Mr. Royal H. Fisher, Assoc. Treas.
5. **CHRISTIAN KINDERGARTEN UNION**
Mrs. Yasuko Iwamura, Pres., 450 6-chome, Arai-juku, Omori Ku, Tokyo. (Tel. Omori 5105).
6. **EASTERN ASIA MISSIONARY SOCIETY** (To-A Dendo Kwai)
% Nihon Kirisuto Fujimi Cho Kyokwai, Fujimi Cho, Kojimachi Ku, Tokyo. (Tel. Kudan 633).
7. **FELLOWSHIP OF CHRISTIAN MISSIONARIES**
Dr. L. S. Miller, Secretary. Kyushu Gakuin, Kumamoto Shi.
8. **FELLOWSHIP OF RECONCILIATION** (Yuwa Kai)
Mr. Seiji Hirakawa, Secretary, 12 1-chome, Mita Dai Machi, Shiba Ku, Tokyo. (Tel. Mita 804).
9. **JAPAN CHRISTIAN EDUCATION ASSOCIATION** (Kirisuto Kyo Kyoiku Domei Kwai)
% Ayoyama Gakuin, Midorigaoka, Shibuya Ku, Tokyo.
(Tel. Aoyama 2008-10).

10. **JAPAN CHRISTIAN NEWS AGENCY** (Nihon Kirisuto Kyo Tsushin Kyokwai)
Rev. S. Murao, Secretary, 1543 Ikebukuro 3-chome, Toshima Ku, Tokyo. ((Tel. Otsuka 1585).
11. **JAPAN CHRISTIAN TEMPERANCE LEAGUE** (Nippon Kirisutokyo Haishu Domei)
% Kirisutokyo Kaikan, 6 Itchome, Nishiki Cho, Kanda Ku, Tokyo. (Tel. Kanda 2774).
12. **JAPAN HUMANE SOCIETY** (Nihon Jindo Kwai)
75 Itchome, Kobinata Dai Machi, Koishikawa Ku, Tokyo. (Tel. Otsuka 5033).
13. **JAPAN PURITY ASSOCIATION** (Junketsu Domei)
% Kirisutokyo Kaikan, 6 Itchome, Nishiki Cho, Kanda Ku, Tokyo. (Tel. Kanda 2774).
14. **JAPAN RELIGIOUS EDUCATION ASSOCIATION** (Nihon Shukyo Kyoiku Domei)
% Kirisutokyo Kaikan, 6 Itchome, Nishiki Cho, Kanda Ku, Tokyo. (Tel. Kanda 2774).
15. **NATIONAL CHRISTIAN COUNCIL** (Nihon Kirisuto-Kyo Remmei)
Rev. Akira Ebisawa, Gen. Sec'y.
Rev. Darley Downs, Acting Hon. Sec'y.
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**YONEYAMA MURA, MIYAGI
KEN.**
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(A) means temporarily absent.

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 Cary, Rev. & Mrs. Frank (A).
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 Denton, Miss Mary F. (retired),
 Kyoto.
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 Tokyo.
 Fanning, Miss Katherine, Tot-
 tori.
 Field, Miss Sarah M., Nishino-
 miya.
 Garman, Rev. & Mrs. C. P., To-
 kyo.
 Gillett, Rev. (Ed.D.) & Mrs. C.
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 shinomiya.
 Hibbard, Miss Esther, Kyoto.
 Hoyt, Miss O. S., L.H.D., Matsu-
 yama.
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 miya.
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 miya.
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 H. D., Nishinomiya.
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 line Islands, South Seas.
 McKnight, Rev. & Mrs. W. Q.,
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 yama.
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 shinomiya.
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 goya.
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 miya.
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 miya.
 Warren, Rev. & Mrs. C. M.,
 Kyoto.
 Wilson, Miss Eleanor, Caroline
 Islands, South Seas.
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 Nicholson, Miss Goldie M., Hi-
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 Patten, Miss Lora M., Tokyo.
 Ryder, Miss Gertrude E., Tokyo.
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kyo.

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motsuna Machi, Ibaraki Ken.

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 kyo.
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 kyo.
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 te.
 Rhodes, Mr. & Mrs. E. A., Yo-
 kohama.
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 Fukuoka.
 Wraight, Miss Marion, Taihoku.
 Wright, Miss A. N., Kumamoto.
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-
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 Ikoma, Nara Ken.
 Coote, Mr. David, Ikoma, Nara
 Ken.
 Coote, Miss Faith, Ikoma, Nara
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Cuthbertson, Mr. & Mrs. James, (A).

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Gillespy, Miss J. C., Takasago, Hyogo Ken.

Gosden, Mr. Eric W. (A).

Hoare, Miss D. E., Osaka.

Jones, Mr. & Mrs. Tudor, Kobe.

Smith, Miss I. Webster (A).

Soal, Miss A. A., Kobe.

Thoren, Miss Amy, Kamiichi Cho, Nara Ken.

Wilkinson, Mr. & Mrs. C. S. (A).

Williams, Mr. & Mrs. F. T., Akashi.

Woodworth, Miss Olive F., Kobe.

18. Japan Rescue Mission.

Bradbury, Miss I. J., Sendai.

Butler, Miss Bessie, Sendai.

Dann, Miss Janet M., Osaka.

Dempsie, Rev. & Mrs. George, Osaka.

Hesketh, Miss Ellen, Osaka.

James, Miss Ruth, Osaka.

Kirkaldy, Miss Minnie, Osaka.

Lloyd, Miss Mary, Osaka.

McGrath, Miss Violet, Osaka

Morris, Miss Kathleen, Osaka.

Murray, Miss Elsa R., Sendai.

Palmer, Miss M. E., Osaka.

Penny, Miss Florence, Osaka

Saville, Miss Rose, Osaka.

Thomas, Miss A. Irene, Osaka.

Torbet, Miss Isabel, Osaka.

Wright, Miss Phyllis, Osaka.

19. Liebenzeller Mission.

Buss, Rev. & Mrs. B., Hachioji Shi.

Lang, Rev. & Mrs. Ernst, (A).

Nothhelfer, Rev. & Mrs. Karl, Tokyo.

20. Lutheran Evangelical Association of Finland.

Karen, Rev. & Mrs. A., Iida Shi,

Korpinen, Rev. & Mrs. A., Tokyo

Laaksonen, Miss Martha, Sapporo.

Minkkinen, Rev. & Mrs. T., (A).

Niemi, Miss Tyyne. (A).

Savolainen, Rev. & Mrs. J. V., (A).

Savolainen, Rev. & Mrs. P., Tokyo.

Uusitalo, Miss Siiri, Asahigawa.

Vehanen, Rev. & Mrs. E., Tokyo.

21. Missionary Bands of the World.

Abel, Miss Dorothy L., Tokyo.

Abel, Mr. & Mrs. Fred (A).

22. Board of Foreign Missions of the Methodist Episcopal Church and Woman's Foreign Missionary Society of the M. E. Church.

Alexander, Rev. & Mrs. R. P., (retired), Tokyo.

Ashbaugh, Miss Adella M., Nagasaki Shi.

Bailey, Miss Barbara, Tokyo.

Berry, Rev. Arthur D., Tokyo.

Bishop, Rev. & Mrs. Charles (retired), Tokyo.

Brumbaugh, Rev. & Mrs. T. T., Tokyo.

Byler, Miss Gertrude M., Hakodate.

Chase, Miss Laura, Fukuoka.

Cheney, Miss Alice, Tokyo.

Collins, Miss Mary D. (A).

Couch, Miss Helen, Nagasaki.

Curry, Miss Olive, Nagasaki.

Curtice, Miss Lois K. (A).

Daniel, Miss N. Margaret. (A).

Draper, Rev. G. F. (retired), Yokohama.

- Draper, Miss Marion R., Yokohama.
 Draper, Miss Winifred F., Yokohama.
 Fehr, Miss Vera, Nagasaki.
 Finlay, Miss L. Alice, Kagoshima.
 Gealy, Rev. & Mrs. F. D., (A).
 Hagen, Miss Olive I. (A).
 Harker, Mr. Roland, Tokyo.
 Heckelman, Rev. & Mrs. F. W., Tokyo.
 Holland, Miss Clive, Tokyo.
 Howey, Miss Harriet M. (A).
 Iglehart, Rev. & Mrs. C. W., Tokyo.
 Iglehart, Rev. & Mrs. E. T.
 Kilburn, Miss Elizabeth H., Hakodate.
 Lee, Miss Mabel, Kumamoto Shi.
 McKelvie, Miss Janet K., Fukuoka.
 Moore, Miss Helen G., Nagasaki.
 Oldridge, Miss Mary Belle (A).
 Paine, Miss Mildred Anne, Tokyo.
 Peckham, Miss Caroline S., Nagasaki.
 Peet, Miss Azalia E., Kushikino, Kagoshima Ken.
 Pider, Miss Myrtle Z., Tokyo.
 Scott, Rev. & Mrs. F. N., Nagasaki Shi.
 Shacklock, Rev. & Mrs. F., Hirosaki.
 Simons, Miss Marian G., Nagasaki.
 Spencer, Rev. & Mrs. R. S., Fukuoka.
 Sprowles, Miss Alberta B., Tokyo.
 Starkey, Miss Bertha F., Keijo, Korea.
 Taylor, Miss Erma M., Hirosaki.
 Teague, Miss Carolyn M., Fukuoka.
 Thayer, Miss Marian V., Nagasaki.
 Thompson, Rev. & Mrs. E. W., Nagasaki.
 Wagner, Miss Dora A., Hakodate.
 White, Miss Anna Laura. (A).
23. Board of Foreign Missions of the Methodist Episcopal Church, South.
 Anderson, Miss Myra P., Hiroshima.
 Best, Rev. & Mrs. E. V., Matsuyama.
 Callahan, Mrs. W. J., (Retired) (A).
 Carroll, Miss Sallie E., (A).
 Cobb, Rev. & Mrs. J. B., Ashiya.
 Colvin, Miss Thelma. (A).
 Cook, Miss M. M. (retired) (A).
 Cooper, Miss Lois W., Hiroshima.
 Demaree, Rev. & Mrs. T. W. B., (retired) (A).
 Feely, Miss Gertrude, Oita.
 Field, Miss Ruth. (A).
 Finch, Miss Mary D. (A).
 Fish, Miss Thelma, Hiroshima.
 Frank, Rev. & Mrs. J. W., Tokuyama.
 Gaines, Miss Rachel (retired), Hiroshima.
 Haden, Rev. Thomas H. (retired), Kobe.
 Hager, Rev. & Mrs. S. E., Himeji.
 Harbin, Mr. A. Van. (contract), (A).
 Hilburn, Rev. & Mrs. S. M., Nishinomiya.
 Holland, Miss Charlie, Kobe.
 Huckabee, Rev. & Mrs. Weyman C., Hiroshima.
 Hudgins, Miss Mildred, Kobe.
 Johnson, Miss Katharine, Hiroshima.
 Jones, Rev. H. P., Nishinomiya. (Mrs. Jones absent).
 Korn, Miss Bonnie (contract), Hiroshima.
 Matthews, Rev. & Mrs. W. K., Nishinomiya.
 Melson, Rev. D. P., Ashiya.
 Meyers, Rev. & Mrs. J. T., Okayama.
 Mickle, Mr. & Mrs. Joe J., Nishinomiya.
 Moseley, Mrs. C. B. (retired). (A).
 Ogburn, Rev. & Mrs. N. S., Nishinomiya.
 Oxford, Rev. & Mrs. J. S., Kobe.

Palmore, Rev. & Mrs. P. L. (A).
 Peavy, Miss Anne R., Osaka.
 Searcy, Miss Mary G., Osaka.
 Shannon, Miss Ida L., Hiroshima.
 Shannon, Miss Katherine, Kobe.
 Shaver, Rev. & Mrs. I. Leroy, Matsuyama.
 Smith, Mr. & Mrs. Roy, Kobe.
 Spaulding, Miss Miriam (contract), Hiroshima.
 Stevens, Miss C. B. (A).
 Stewart, Rev. & Mrs. S. A. (A).
 Stott, Rev. & Mrs. J. D., Uwajima.
 Stubbs, Rev. & Mrs. David C., Kobe.
 Tarr, Miss Alberta, Hiroshima.
 Towson, Miss Manie C. (A).
 Towson, Rev. W. E. (retired), (A).
 Tumlin, Miss Mozelle, Oita.
 Wainright, Rev. & Mrs. S. H., (A).
 Whitehead, Miss Mabel, Osaka.
 Williams, Miss Anna Belle, Osaka.
 Wilson, Rev. & Mrs. W. A. (retired) (A).

24. Mino Mission.

Ackers, Miss Mary Jane. (A).
 Bower, Miss Esther Stearns, Ogaki, Gifu Ken.
 Miller, Miss Erma L. (A).
 Pfaff, Miss Anne M., Ogaki, Gifu Ken.
 Weidner, Miss Sadie Lea, Ogaki, Gifu Ken.
 Whewell, Miss Elizabeth A., Kuwana, Mie Ken.

25. Board of Foreign Missions of the Methodist Protestant Church.

Hempstead, Miss Ethel L., Hamatsu.
 Hodges, Miss Olive I. (A).
 Warner, Rev. & Mrs. Paul F., Nagoya.
 Wolfe, Miss Evelyn M., Yokohama.

26. Missionary Society of the Church of England in

Canada.

Archer, Miss Anne L. (retired), Karuizawa, Nagano Ken.
 Bailey, Miss H., Okaya.
 Bowman, Miss N. F. J., Nagoya.
 Clench, Miss M., Toyohashi.
 Elliott, Miss Edna A., Obuse Mura, Nagano Ken.
 Foerstel, Miss M., Okaya Shi.
 Hamilton, Miss F., Toyohashi.
 Hawkins, Miss F. B., Matsumoto.
 Horobin, Miss H. M., Inariyama Machi, Nagano Ken.
 Isaac, Miss I. L., Gifu.
 Miller, Miss Jessie M., Gifu.
 Moss, Miss Adelaide F., Takata Shi.
 Powell, Miss L. (A).
 Powles, Rev. & Mrs. P. S. C. (A).
 Robinson, Miss H. M., Nagoya.
 Savary, Rev. & Mrs. R. N., Niigata.
 Shaw, Miss L. L. (A).
 Shore, Miss S. G., Gifu.
 Spencer, Rev. & Mrs. V. C., Nagoya.
 Start, Dr. & Mrs. R. K., Obuse Mura, Nagano Ken.
 Walker, Miss M. M. (A).
 Waller, Rev. J. G. (retired), Nagano.
 Waller, Rev. W. W., Ueda.
 Watts, Rev. & Mrs. H. G., Niigata.
 Wilkinson, Miss R. E., Matsumoto.

27. Osaka Mission.

Cribb, Miss E. R., Osaka.
 Thornton, Rev. & Mrs. S. W., (A).

28. Ost-Asian Mission (East Asia Mission).

Hennig, Rev. Dr. Liemar, Tokyo.

29. Omi Brotherhood.

Vories, Mrs. J. E., Omi-Hachiman.
 Vories, Mr. & Mrs. W. M., Omi-Hachiman.

30. Oriental Missionary Society (Holiness Church).

31. Orthodox Presbyterian Church.

Frehn, Rev. & Mrs. M. C., Tokyo.
McIlwaine, Rev. R. Heber, Tokyo.

32. Board of Foreign Missions, Presbyterian Church in Canada.

Anderson, Miss Mary E., Kobe.
MacDonald, Miss Ethel G., Kobe.
MacKay, Rev. Malcolm R., Nagoya.
MacLean, Miss Jean C., Kobe.
Young, Dr. & Mrs. L. L., Kobe.

33. Domestic and Foreign Missionary Society of the Protestant Episcopal Church in America.

(a) Missionary District of Kyoto.

Chapman, Rev. & Mrs. J. J., Kyoto.
Dickson, Miss L. E., Nara.
Disbrow, Miss H. J., (A).
Foote, Miss Edith L., Kyoto.
Hester, Miss M. W., Nara.
Houle, Miss May M., Osaka.
Jones, Dr. & Mrs. F. M., Osaka.
Lloyd, Rev. & Mrs. J. H., Wakayama.
Morris, Rev. & Mrs. J. K., Kyoto.
Nichols, Rt. Rev. & Mrs. S. H., Kyoto.
Oglesby, Mrs. J. M., Kyoto.
Shaw, Rev. & Mrs. H. R., (A).
Skiles, Miss Helen, Kyoto.
Smith, Rev. & Mrs. P. A., Osaka.
Summers, Miss Gertrude, Kyoto.
Van Kirk, Miss Anna S., Osaka.
Williams, Miss H. R., Kyoto.
(b) Missionary District of North Kwanto.
Boyd, Miss Louisa H., Kawagoe Shi.
Branstad, Mr. Karl E., Tokyo.

Burnside, Miss Ruth, Tokyo.
Cornwall-Legh, Miss M. H., (retired), Akashi.

Elliott, Dr. Mabel E., Tokyo.
Evans, Rev. & Mrs. C. H., Tokyo.

Foerstel, Miss Ella L. A., Tokyo.
Foote, Mr. & Mrs. E. W., Tokyo.
Fowler, Mr. & Mrs. J. E., Tokyo.
Gardiner, Miss Ernestine W., Tokyo.

Heckleman, Miss Eleanor, Tokyo.

Heywood, Miss C. G., Tokyo.
Knapp, Deaconess S. T., (retired), Tokyo.

Lade, Miss Helen R., (A).
McKim, Miss Bessie M., Zushi, Kanagawa Ken.

McKim, Miss Nellie, Tokyo.
Murray, Miss Edna B., Tokyo.
Nettleton, Miss Mary, (A).
Nuno, Miss Christine M., Tokyo.
Overton, Mr. Douglas W., Tokyo.

Peters, Miss Augusta F., Tokyo.
Pond, Miss Helen M., (A).
Reifsnider, Rt. Rev. & Mrs. C. S., Tokyo.

Rogers, Miss Elizabeth, Tokyo.
Rose, Rev. & Mrs. Lawrence, (A).

Rusch, Mr. Paul, Tokyo.
St. John, Mrs. Alice C., Tokyo.
Schaeffer, Miss Mabel R., Tokyo.

Schereschewsky, Miss Caroline, Tokyo.

Scott, Mr. & Mrs. R. W., Tokyo.
Shepherd, Miss K. M., Kusatsu.
Shipps, Miss Helen K., Tokyo.
Spackman, Rev. & Mrs. H. C., (A).

Viall, Rev. Kenneth L. A. (S.S.J.E.), Kiryu Shi, Gumma Ken.

White, Miss Sarah G., Tokyo.

(c) Missionary District of Tohoku.

Binsted, Rt. Rev. & Mrs. Norman S., Sendai.
Boyle, Miss Helen, Sendai.
Draper, Rev. & Mrs. William F., Akita.
Gray, Miss Gladys, Sendai.

Hittle, Miss Dorothy, Sendai.
 Hubbard, Miss Jeannett, Fukuda Mura, Fukushima Ken.
 Jansen, Miss Bernice, Sendai
 Lewis, Rev. & Mrs. Hunter M., Koriyama.
 Moss, Rev. Frank H., Jr., Sendai.
 Spencer, Miss Gladys, Aomori.

34. Board of Foreign Missions of the Presbyterian Church of the United States of America.

Barnard, Rev. & Mrs. C. Eugene, Matsuyama.
 Bovenkerk, Rev. & Mrs. Henry G., Tsu, Ise.
 Buchanan, Rev. & Mrs. Daniel C., Kyoto.
 Chapman, Rev. & Mrs. E. N., Shingu, Wakayama Ken.
 Chapman, Rev. & Mrs. Gordon K., Kobe.
 Clark, Rev. & Mrs. E. M., Kobe.
 Daugherty, Miss Lena G., Tokyo
 Dunlop, Mrs. J. G. (A).
 Evans, Miss Elizabeth M., Sapporo.
 Grube, Miss Alice C., Osaka.
 Hall, Mrs. John E., Osaka.
 Halsey, Miss Lila S., Tokyo.
 Hannaford, Rev. & Mrs. Howard D., Tokyo.
 Hereford, Miss Grace, Osaka.
 Hereford, Miss Nannie, Sapporo.
 Hereford, Rev. & Mrs. W. F., Hiroshima.
 Hessel, Rev. Egon (affiliated), Osaka.
 Kerr, Rev. & Mrs. William C., Keijo, Korea.
 Lake, Rev. & Mrs. Leo C., Sapporo.
 Mackenzie, Miss Virginia M., Shimonoseki.
 Martin, Rev. & Mrs. David P., Osaka.
 McCrory, Miss Carrie H., Otaru.
 McDonald, Miss Mary D., Tokyo.
 Miles, Miss Mary, Kanazawa.
 Monk, Miss Alice M., Sapporo.
 Oltman, Mr. & Mrs. Paul V.

Tokyo.
 Palmer, Miss Helen M., Osaka.
 Reeve, Rev. & Mrs. W. S., Osaka.
 Reischauer, Rev. & Mrs. A. K., (A).
 Reiser, Miss A. Irene, Kanazawa.
 Riker, Miss Jessie, Yamada, Ise.
 Riker, Miss Susannah M., Osaka.
 Schmidt, Miss Dorothy L., Sapporo.
 Smith, Miss Janet C. (affiliated), Sapporo.
 Smith, Rev. & Mrs. John C., Tokyo.
 Thomas, Rev. & Mrs. Winburn T., Kyoto.
 Tremain, Rev. & Mrs. Martel A., Sapporo.
 Walling, Miss C. Irene, Tokyo.
 Walser, Rev. & Mrs. Theodore D., Tokyo.
 Wells, Miss Lillian A., Yamaguchi.
 Wilkin, Miss Eleanor M., Kanazawa.

35. Executive Committee of Foreign Missions of the Presbyterian Church in the United States. (So. Presbyterian).

Archibald, Miss Margaret, Nagoya.
 Brady, Rev. & Mrs. J. Harper, Kochi.
 Brvan, Rev. & Mrs. Harry H., Tokushima.
 Buchanan, Miss Elizabeth O., Gifu.
 Buchanan, Rev. & Mrs. Percy W., Nagoya.
 Buckland, Miss Ruth, Marugame.
 Crawford, Rev. & Mrs. Vernon A., Okazaki.
 Currell, Miss Susan, Marugame.
 Erickson, Rev. & Mrs. S. M., Takamatsu.
 Gardner, Miss Emma Eve, Takamatsu.
 Hassell, Rev. & Mrs. A. Pierson, Kobe.
 Kirtland, Miss Leila G., Taka-

matsu.

Logan, Rev. & Mrs. Charles A.,
Marugame.

Lumpkin, Miss Estelle, Tokushima.

McAlpine, Rev. & Mrs. James
A., Gifu.

McIlwaine, Rev. William A.,
Kobe.

Moore, Rev. & Mrs. Lardner W.,
(A).

Munroe, Rev. & Mrs. Harry H.,
Takamatsu.

Myers, Rev. & Mrs. Harry W.,
(A).

Robinson, Miss Amy, Nagoya.

Smythe, Rev. & Mrs. L. C. M.,
Nagoya.

Taylor, Miss Charlotte, Tokyo.

36. Reformed Church in America.

Beckman, Miss Priscilla M., Yokohama.

Bogard, Miss Frances B., Yokohama.

Bruns, Rev. & Mrs. Bruno, Saganaga.

Couch, Miss S. M., Nagasaki.

Darrow, Miss Flora, Tokyo

deMaagd, Rev. & Mrs. John C.,
Kurume.

Hoekje, Rev. & Mrs. W. G.,
Tokyo.

Kuyper, Rev. & Mrs. H., Oita.

Liggett, Miss Mary E., Shimomoseki.

Luben, Rev. & Mrs. B. M., Tokyo.

Moore, Rev. & Mrs. B. C., Tokyo.

Noordhoff, Miss Jean, Nagasaki.

Oltmans, Mrs. A., Tokyo.

Oltmans, Miss C. Janet,
Yokohama.

Pieters, Miss Jennie A. (retired),
(A).

Stegeman, Rev. & Mrs. H. V. E.,
Yokohama.

Taylor, Miss Minnie (retired),
(A).

TerBorg, Rev. & Mrs. John,
Tokyo.

Walvoord, Miss Florence C, Shi-

monoseki.

Zander, Miss Helen R., Yokohama.

37. Salvation Army.

Rich, Major & Mrs. Victor
Charles, Yokohama.

Smyth, Brigadier Annie, Tokyo.

38. Scandinavian American Alliance Mission.

Anderson, Rev. Joel, Tokyo.

Carlson, Rev. & Mrs. C. E., Tokyo.

Larson, Miss Adelia, Tokyo.

Pietsch, Rev. Timothy, Fukuoka

39. Southern Baptist Convention.

Dozier, Mrs. C. K., Fukuoka.

Dozier, Rev. & Mrs. Edwin B.,
Fukuoka.

Garrott, Rev. & Mrs. W. Maxfield, (A).

Graves, Miss Alma, Kokura.

Lancaster, Miss Cecile, Kokura.

Mills, Rev. E. O., Nagasaki.

Ray, Rev. & Mrs. J. F., Hiroshima.

Schell, Miss Naomi, Tobata.

40. Seventh Day Adventists.

Dietrich, Mr. & Mrs. George,
Kobe.

Eldridge, Mr. & Mrs. Paul H.,
Showa Machi, Chiba Ken.

Evens, Mr. & Mrs. H. P., Tokyo.

Forshee, Mr. & Mrs. Clayton D.,
Tokyo.

Koch, Mr. & Mrs. Alfred C., Sapporo.

Millard, Mr. & Mrs. Francis R.,
Showa Machi, Chiba Ken.

Millard, Miss Edith, Tokyo.

Nelson, Mr. & Mrs. A. N., Tokyo.

Olsen, Dr. & Mrs. E. H., Kobe.

Starr, Dr. & Mrs. Paul V.,
Tokyo.

Thurston, Mr. & Mrs. C. F.,
Tokyo.

41. Society for the Propagation of the Gospel in Foreign Parts.

(a) Kobe Diocese:

Allen, Rev. E., Kobe.
Badger, Rev. & Mrs. E., Himeji.
Basil, Rt. Rev. Bishop, Kobe.
Ford, Rev. J. C., Kobe.
Holmes, Miss Mary, Shimono-seki.

Lea, Miss L., Kobe.
Stranks, Rev. & Mrs. C. J., Kobe.
Strong, Rev. G. N., Shimono-seki.

Voules, Miss J. E., Kobe.
Walker, Mr. & Mrs. F. B., Kobe.

(b) Tokyo Diocese:

Chope, Miss D. M., Tokyo.
Hailstone, Miss M. E., Tokyo.
Philipps, Miss E. G., Tokyo.
Sansbury, Rev. & Mrs. C. K., Tokyo.

Tanner, Miss L. K., Tokyo.
Trott, Miss Dorothea E., Tokyo.

(c) South Tokyo Diocese:

Heaslett, Most Rev. Bishop S., Yokohama.

Parkinson, Rev. R. C., Kobe.
Pott, Rev. Roger, Yokohama.
Shepherd, Miss K., Kusatsu, Gumma Ken.

Symonds, Rev. T. P., Yokohama.
Wordsworth, Miss R., Chiba

42. Foreign Missionary Society of the Church of the United Brethren in Christ.

Knipp, Rev. & Mrs. J. E., Otsu Shi.

Shively, Rev. & Mrs. B. F., Kyoto.

43. United Church of Canada.

(a) General Board:

Ainsworth, Rev. & Mrs. F., Matsumoto.
Albright, Rev. & Mrs. L. S., Kobe.

Bates, Rev. & Mrs. C. J. L., Nishinomiya.

Bott, Rev. & Mrs. G. E., Tokyo.

Cragg, Rev. & Mrs. W. J. M., Nishinomiya.

Hennigar, Rev. & Mrs. E. C., Tokyo.

KcKenzie, Mr. & Mrs. A. P., Nishinomiya.

McWilliams, Rev. & Mrs. W. R., (A).

Norman, Rev. & Mrs. Daniel (retired), Karuizawa.

Norman, Rev. & Mrs. W. H. H., Kanazawa.

Outerbridge, Rev. & Mrs. H. W., Nishinomiya.

Parker, Mr. & Mrs. K. A., Kobe.

Price, Rev. & Mrs. P. G., Nagoya.

Stone, Rev. & Mrs. A. R. (A).

Whiting, Rev. & Mrs. M. M., Nishinomiya.

Wright, Rev. & Mrs. R. C., Ta-kaoka.

(b) Women's Missionary Society:

Allen, Miss A. W., Tokyo.
Armstrong, Miss Margaret E., Toyama Shi.

Bates, Miss E. L., Tokyo.

Callbeck, Miss Louise A., Kanazawa Shi.

Chappell, Miss Constance S., Tokyo.

Clazie, Miss Mabel G. (A).

Cook, Miss Dulcie, Ueda Shi.

Courtice, Miss Sybil R. (A).

Douglas, Miss Leona M., Shizuoka.

Govenlock, Miss Isabel, Shizuoka Shi.

Graham, Miss Jean A. C., Tokyo.

Greenbank, Miss Katherine M., Kofu Shi.

Haig, Miss Mary T., Kofu Shi.

Hamilton, Miss Gertrude, F. Tokyo.

Hurd, Miss Helen R., Ueda.

Jost, Miss E. E., Shizuoka.

Keagey, Miss Margaret D., Hamamatsu Shi.

Killam, Miss Ada, Nagano Shi.

Kinney, Miss Jane M., Tokyo.

Lediard, Miss Ella, Kanazawa

Lehman, Miss Lois, Tokyo.

Leith, Miss M. Isobel, Kofu.

Lindsay, Miss Olivia C., Kanazawa.

Matthewson, Miss Mildred E., Kofu.

McLachlan, Miss A. May,
Shizuoka Shi.
McLeod, Miss Anna O., Kofu
Shi.
Rorke, Miss M. Luella, Nagano
Shi.
Ryan, Miss Esther L., Fukui
Shi.
Saunders, Miss Violet, Fukui.
Scott, Miss Mary C., Toyama
Shi.
Scruton, Miss Fern M. (A)
Staples, Miss Marie M. (A).
Strothard, Miss Alice O., Tokyo.
Suttle, Miss Gwen, Kofu Shi.
Taylor, Miss Grace E., Tokyo.
Tweedie, Miss E. Gertrude, To-
yama.

44. United Christian Mission-
ary Society.

McCoy, Rev. & Mrs. R. D.,
Tokyo.
Trout, Miss Jessie M., Tokyo.
Young, Rev. & Mrs. T. A., To-
kyo.

45. Universalist General Con-
vention.

Downing, Miss Ruth G., Tokyo.
Stacy, Miss M. R., Tokyo.

46. Board of Foreign Missions
of the United Lutheran
Church in America.

Aderholdt, Miss Virginia, Ku-
mamoto.
Akard, Miss Martha B., Kuma-
moto Shigai.
Alsdorf, Rev. Howard A., Tokyo.
Bach, Rev. & Mrs. D. G. M.,
(A).
Bergner, Miss Selma R., Tokyo.
Harder, Miss Helene. (A).
Heltibridge, Miss Mary, Osaka.
Hepner, Rev. & Mrs. C. W., To-
kyo.
Horn, Rev. & Mrs. E. T., Tokyo.
Knudten, Rev. & Mrs. A. C.,
Nagoya.
Linn, Rev. & Mrs. J. K., Tokyo.
Lippard, Rev. & Mrs. C. K.,
Osaka. (A).
Lippard, Miss Faith, Osaka.

Miller, Rev. & Mrs. L. S. G.,
Kumamoto.

Potts, Miss Marion, Kumamoto
Powlas, Miss Annie, Tokyo.

Powlas, Miss Maud, Kumamoto.
Schillinger, Rev. & Mrs. George,
W., Kumamoto.

Shirk, Miss Helen, Fukuoka.
Stirewalt, Rev. & Mrs. A. J.,
Tokyo.

Thorlaksson, Rev. & Mrs. S. O.,
(A).

Winther, Rev. & Mrs. J. M. T.,
Fukuoka.

Winther, Miss Maya, Saga Shi.

47. Wesleyan Methodist Con-
nection of America.

Phinney, Rev. & Mrs. M. Sterl,
Tokyo.

48. Woman's Union Missionary
Society of America.

Ballantyne, Miss Mary K., Yo-
kohama.

Lynn, Mrs. Harrison A., Yoko-
hama.

Pratt, Miss Susan A. (A).

Tracy, Miss Mary E. (A).

49. Yotsuya Mission.

Cunningham, Mrs. W. D., Tokyo.

Hitch, Miss Alice M., Tokyo.

Hitch, Miss Emilie, Keijo, Korea.

Hitch, Mr. & Mrs. Thomas G.,
Keijo, Korea.

Jones, Miss Ethel, Tokyo.

Shimmel, Miss Edith, Tokyo.

Still, Mr. & Mrs. Owen, Tokyo.

50. Young Men's Christian
Association.

Durgin, Mr. & Mrs. Russell L.,
Tokyo.

Jorgensen, Mr. & Mrs. Arthur,
(A).

51. Young Women's Christian
Association.

Hockin, Miss Margaret, Tokyo.

Kaufman, Miss Emma R., To-
kyo.

Kendall, Miss Dorothy, Tokyo.

Roe, Miss Mildred, Tokyo.

52. Foreign Missions of the
Presbyterian Church of
England. (Formosa).

Adair, Miss Lily, Shoka.

Band, Rev. Edward, Tainan.
(Mrs. Band Absent).

Beattie, Miss Margaret W.,
Tainan.

Cullen, Miss Gladys S., Tainan.

Elliott, Miss Isabel, Shoka.

Healey, Rev. & Mrs. F. G., Tai-
nan.

Livingston, Miss A. A., Tokyo.

Mackintosh, Miss S. E., Tainan.

MacLeod, Rev. Duncan, Tainan.

MacLeod, Miss Ruth, Tainan.

Montgomery, Rev. & Mrs. W.
E., Tainan.

Singleton, Mr. L. (Mrs. Single-
ton absent), Shoka.

Weighton, Mr. & Mrs. R. G. P.,
Tainan.

53. Board of Foreign Missions
of Presbyterian Church in
Canada (Formosa).

Adams, Miss Ada E. (A).

Bews, Dr. & Mrs. Donald C.,
Taihoku.

Burdick, Miss Alma M., Tansui.
Chisholm, Miss Ethel K., Tai-
hoku.

Dickson, Rev. & Mrs. James I.,
Taihoku.

Douglas, Miss Dorothy C., Tan-
sui.

Gushue-Taylor, Dr. & Mrs. G.,
Hachirisho, Taiwan.

Heighton, Miss Ruth L., Tai-
hoku.

Hermanson, Miss Hildur K., Tai-
hoku.

MacMillan, Rev. & Mrs. Hugh
A. (A).

Ramsay, Miss Margaret M., Tai-
hoku.

Stevens, Dr. E., Taihoku.

Taylor, Miss Isabel, Taihoku.

Weir, Miss Mildred F., Taihoku.

ALPHABETICAL LIST WITH ADDRESSES

The order is as follows: Name; Year of arrival in Japan or of joining the Mission; Initials of Missionary Society or Board; Address; Telephone Number; and Postal Transfer Number.

(A) Indicates absence from Japan.

A

Abel, Miss Dorothy L., 1927,
MBW—3234 Senkawa Machi
1chome, Toshima Ku, Tokyo.

東京市豊島區千川町1ノ3234

アベル

Abel, Mr. & Mrs. Fred, MBW—
318 Sixth Ave., Upland, Calif.,
U.S.A.

Ackers, Miss Mary Jane, 1933,
MM—7325 Ogontz Avenue,
Philadelphia, Pa., U.S.A.

Acock, Miss Winifred M., 1922,
ABF—1 of 8 Nakamaru, Ka-
nagawa Ku, Yokohama. (Tel.
Kanagawa 2176).

横濱市神奈川區中丸8ノ1

エーカツク

Adair, Miss Lily, 1911, EPM—
Shoka, Formosa.

臺灣 彰化市北門194 アデア

Adams, Miss Ada E., 1927, PCC
—53 Millwood Road, Toronto,
Ontario, Canada.

Aderholdt, Miss Virginia, 1936,
ULC—Kyushu Jo Gakuin,
Kumamoto Shigai.

熊本市外室園 九州女學院

アデルホルト

Ainsworth, Rev. & Mrs. Fred,
1915, UCC—Yotsuya, Matsu-
moto, Nagano Ken.

長野縣松本市四谷 エンズワス

Akana, Mrs. Catherine, 1929,
ABCFM — 59 Nakayamate
Dori 6-chome, Kobe. (Tel.
Motomachi 2865).

神戸市中山手通6ノ59 アカナ

Akard, Miss Martha B., 1913, U
LC—Kyushu Jo Gakuin, Ku-
mamoto Shigai. (Tel. 2187)

熊本市外室園 九州女學院

エカード

Albright, Rev. & Mrs. L. S.,
1926, UCC—Kwansei Gakuin,
Nishinomiya Shigai. (Tel. Ni-
shinomiya 620).

西宮市外甲東村 關西學院

オルブライト

Alexander, Rev. & Mrs. R. P.,
1893, 1896 (retired), MEFB—
2 Aoyama Gakuin, Shibuya
Ku, Tokyo. (Tel. Aoyama
2008-2010).

東京市澁谷區綠岡青山學院 2

アレキザンダ

Allen, Miss Annie W., 1905, UCC
—Aisei Kan, 47 2-chome, Ka-
meido, Joto Ku, Tokyo. (Tel.
Sumida 3102).

東京市城東區亀戸 2ノ47愛清館

アレン

Allen, Rev. & Mrs. E., 1927, SPG
—15 Shimoyamate Dori 5-
chome, Kobe.

神戸市下山手通5ノ15 アレン

Allen, Miss Thomasine, 1915,
ABF—Kuji, Kunohe Gun,
Iwate Ken.

岩手縣九戸郡久慈町 アレン

Alsdorf, Rev. Howard A., 1938,
ULC—Boshinkwan Apts., 7
Tamura Cho 6-chome, Shiba
Ku, Tokyo.

東京市芝區田村町6ノ7 戊辰館
アパート アルスドルフ

AMERICAN BIBLE SOCIETY,
2 Ginza 4-chome, Kyobashi
Ku, Tokyo. (Tel. Kyobashi
6405; F.C. Tokyo 18410).

東京市京橋區銀座4ノ2

Anderson, Miss Irene, 1928, EC
—95 Shimizudai, Koriyama,
Fukushima Ken.

福島縣郡山市清水臺 95

アングソン

Anderson, Rev. Joel, 1900, SAM
(Mrs. Anderson, absent)—15
Uenohara, Nakano Ku, Tokyo.

東京市中野區上ノ原15

アングソン

Anderson, Miss Mary E., 1930,
PCC—Nagamine Yama, Oishi,
Nada Ku, Kobe.

神戸市灘區大石長峰山

アングソン

Anderson, Miss Myra P., 1922,
MES—Hiroshima Jo Gakuin,
Hiroshima. (Tel. 506).

廣島市上流川町 廣島女學院

アングソン

Ankeney, Rev. & Mrs. Alfred,
1914, 1923, ERC—60 Kozenji
Dori, Sendai. (Tel. 2025).

仙臺市光禪寺通り60アンケニー
Archer, Miss Anne L., 1899 (re-
tired), MSCC—1231 Karuiza-
wa, Nagano Ken.

長野縣輕井澤町1231アーチアル

Archibald, Miss Margaret, 1928,
PS—5-chome, Nagahei Cho,
Nagoya.

名古屋市長塀町5丁目

アーチバルド

Armstrong, Miss Margaret E.,
1903, UCC—274 Sogawa Cho,
Toyama Shi. (Tel. 2126). (A)

富山縣富山市總曲輪町 274

アムストロング

Ashbaugh, Miss Adella M., 1908,
MEFB—Kwassui Jo Gakko,
Higashi Yamate, Nagasaki.
(Tel. 1416; F.C. Fukuoka
11115).

長崎市東山手 活水女學校

アシボー

Axling, Rev. (D.D.) & Mrs. Wil-
liam, 1901, ABF—ABFMS, 152
Madison Ave., New York City.

B

Bach, Rev. & Mrs. D. G. M.,
1916, ULC—% Dana College,
Blair, Nebraska, U.S.A.

Badger, Rev. & Mrs. E., 1936,
SPG—37 Gokenyashiki, Hi-
meji

姫路市五軒邸37 バツグヤー

Baggs, Miss Mabel C., 1925, C
MS—391 Miyoshi Cho 1-cho-
me, Fukuyama Shi, Hiroshi-
ma Ken.

廣島縣福山市三吉町 1ノ391

バツグズ

Bagley, Miss Kate, 1917, IND
66 Basinghall St., London E.
C.2., England.

Bailey, Miss Barbara M., 1919,
MEFB—4 Aoyama Gakuin,
Tokyo. (Tel. Aoyama 2911).

東京市澁谷區綠岡4 青山學院

ベリー

Bailey, Miss H., 1927, MSCC—
Tenno Cho, Okaya, Nagano
Ken.

長野縣岡谷市天王町 ベリー

Baker, Capt. Kenneth, 1936, IN
D—22 Tsuyukiri Machi, Fu-
kuoka.

福岡市露切町 22 ベーカ

Baker, Miss Elsie M., 1924, CMS
—42 London Road, Sevenoaks,
Kent, England.

Baldwin, Miss Cecily M., 1930,
CMS—540 Ikebukuro 1-cho-
me, Toshima Ku, Tokyo.

東京市豊島區池袋 1ノ540

ボールドキン

Baldwin, Mrs. J. McQ., 1893 (re-
tired), CMS—540 Ikebukuro
1-chome, Toshima Ku, Tokyo.

東京市豊島區池袋 1ノ540

ボールドキン

Ballantyne, Miss Mary K., 1936,
WU—Kyoritsu Jo Gakko, 212
Yamate Cho, Yokohama.
(Tel. 2-3003).

横濱市中區山手212 共立女學校

バランタイン

Band, Rev. & Mrs. Edward, 19
12, EPM—(Mrs. Band Absent)
Presbyterian Middle School,
Tainan, Formosa. (Tel. 933).

臺灣 臺南 長老教中學 バンド

Barnard, Rev. & Mrs. Eugene C.,
1930, PN—54 Tokiwa Machi,
Matsuyama.

松山市常盤町 54 バーナード

Barth, Rev. & Mrs. N. H., 1928,
AG—1720 Shinohara Cho,
Yokohama.

横濱市神奈川區篠原町 1720

バース

Basil, Rt. Rev. Bishop (D.D.),
1910, SPG—Gwai 15 Shimo-
yamate Dorl 5-chome, Kobe.

神戸市下山手通 5ノ15 バシル

Batchelor, Ven. Archdeacon
John (D.D.) 1879 (retired)
CMS—Kita 3 Jo, Nishi 7 cho-
me, Sapporo.

札幌市北三條西7丁目

バチエラー

Bates, Rev. (D.D.) & Mrs. C. J.
L., 1902, UCC—Kwansei Ga-
kuin, Koto Mura, Nishino-
miya. (Tel. Nishinomiya 620).

西宮市外甲東村 關西學院

ベーツ

Bates, Miss E. L., 1921, UCC—
2 Toritizaka, Azabu Ku, To-
kyo. (Tel. Akasaka 1058).

東京市麻布區鳥居坂 2 ベーツ

Bauernfeind, Miss Susan M.,
1900, EC—84 Sasugaya Cho.
Koishikawa Ku, Tokyo. (Tel.
Koishikawa 3546; F. C. Tokyo
70367).

東京市小石川區指ヶ谷町 84

バンフアインド

Bazeley, Miss B. Rose, 1926,
JEB—762 Higashi Machi, Ka-
meyama Machi, Suzuka Gun,
Miye Ken.

三重縣鈴鹿郡龜山町大字

東町762

ベズリー

Beattie, Miss Margaret W., 1933,
EPM — Presbyterian Girls'
School, Tainan, Formosa.

臺灣 臺南 長老教女學校

ビーティ

Bee, Mr. & Mrs. William, 1926,
JEB—7 Shiomidai Cho 4-
chome, Suma Ku, Kobe. (Tel.
Suma 733; F.C. Kobe 7139).

神戸市須磨区潮見臺町4ノ7ビ-

Bekman, Miss Priscilla M., 1936,
RCA—37 Yamate Cho, Yoko-
hama.

横濱市山手町37 ベツグマン

Bennett, Rev. & Mrs. H. J., 19
01, 1905, ABCFM—Higashi
Machi, Tottori.

鳥取市東町 ベネット

Benninghoff, Rev. (D.D.) & Mrs.
H. B., 1907, ABF—551 1-cho-
me, Totsuka Machi, Yodobas-
hi Ku, Tokyo. (Tel. Ushi-
gome 3687; F.C. Waseda Ho-
shien, 75766).

東京市淀橋区戸塚町 1ノ551

ベニンホフ

Bergner, Miss Selma R., 1937,
ULC—30 Koun Cho, Mita,
Shiba Ku, Tokyo.

東京市芝区三田功運町 30

ベルグナー

Berry, Rev. Arthur D., (D.D.),
1902, MEFB—8 Aoyama Ga-
kuin, Tokyo. (Tel. Aoyama
2008-10).

東京市澁谷区緑岡 青山學院 8

ベリー

Best, Rev. & Mrs. V., 1938, MES
11 Ban Cho, Matsuyama Shi.

愛媛縣松山市十一番町 ベスト

Bews, Dr. & Mrs. Donald C., 19
38, PCC—79 Miyamae Cho,
Taihoku, Taiwan.

臺北市宮前町 79 ビュース

Binsted, Rt. Rev. Bishop (D.D.)
& Mrs. Norman S., 1915, PE
—9 Moto Kaji Cho, Sendai.
(Tel. 2481).

仙臺市元鍛冶町9 ピンステッド

Bishop, Rev. & Mrs. Charles,
1879 (retired), MEFB—10 Ao-
yama Gakuin, Tokyo. (Tel.
Aoyama 2008-2010).

東京市澁谷区緑岡 青山學院 10

ピシヨツブ

Bixby, Miss Alice C., 1914, ABF
—Himeji. (A).

姫路市 ビツクスビー

Bixler, Mr. & Mrs. Orville D.,
1918, IND—Ota Machi, Ibara-
ki Ken.

茨城縣太田町 ビツクスラー

Bogard, Miss Frances B., 1936,
RCA—37 Yamate Cho, Yo-
kohama.

横濱市山手町 37 ボガード

Bosanquet, Miss Amy C., 1892
(retired), CMS, CLSJ—Church
Missionary Society, 6 Salsbury
Square, London.

Bott, Rev. & Mrs. G. E., 1921,
UCC—23 Kamitomizaka Cho,
Koishikawa Ku, Tokyo. (Tel.
Koishikawa 638).

東京市小石川区上富坂町 23

ボーツト

Bouldin, Rev. (D.D.) & Mrs. G.
W., 1906, IND—66 B Yamate
Cho, Yokohama.

横濱市山手町66B ボールデン

Bovenkerk, Rev. & Mrs. Henry
G., 1930, PN—1236 Shimo
Benzai Cho, Tsu Shi, Mie Ken.

三重縣津市辨財町 1236

ボーヴェンカク

Bower, Miss Esther Stearns, 19
37, MM—1 of 42 Muromura
Machi, Ogaki, Gifu Ken.

岐阜縣大垣市室村町 42ノ1

バーウ

Bowles, Dr. & Mrs. Gilbert,
1901, 1893, AFP—14 1-chome,
Mita Daimachi, Shiba Ku,
Tokyo. (Tel. Mita 804).

東京市芝區三田臺町 1ノ14

ボールス

Bowman, Miss N. F. J., 1907,
MSCC—5, 1-chome Shirakabe
Cho, Higashi Ku, Nagoya.
(Tel. Higashi 3090).

名古屋市東區白壁町 1ノ5

ボーマン

Boyd, Miss Louisa H., 1902, PE
—Kuruwa Machi, Kawagoe
Shi, Saitama Ken.

埼玉縣川越市廓町 ボイド

Boydell, Miss Kathleen M.,
1919, CMS—56 Owen St.,
Lindfield, Sydney, N. S. W.,
Australia.

Boyle, Miss Helen, 1928, PE—
69 Motoyanagi Cho, Sendai.
(Tel. 2633).

仙臺市元柳町 69 ボイル

Bradbury, Miss I. J., 1936, JRM
—7 Tomizawa, Nagamachi,
Sendai. (Tel. 4318).

仙臺市長町富澤7 ブラッドベリ

Brady, Rev. & Mrs. J. Harper,
1917, PS—88 Takajo Machi,
Kochi Shi, Kochi Ken.

高知市鷹匠町 88 ブレーデ

Branstad, Mr. Karl E., 1924,
PE—St. Paul's University,
Ikebukuro, Toshima Ku, To-
kyo. (Tel. St. Paul's: Otsuka
404, 1223).

東京市豊島區池袋 立教大學

フランスタド

BRITISH AND FOREIGN BI-
BLE SOCIETY, 95 Yedo Ma-
chi, Kobe Ku, Kobe. (Tel.
Sannomiya 2725. Telegraph:

Testaments, Kobe, FC Kobe
4630).

神戸市神戸區江戸町 95 日本聖
書協會

Brumbaugh, Rev. (D.D.) & Mrs.
T. T., 1924, MEFB—Aoyama
Gakuin, Shibuya Ku, Tokyo.

東京市澁谷區綠岡 青山學院

ブラムボー

Bruns, Rev. & Mrs. Bruno,
1930, RCA—Nishi Horibata,
Akamatsu Cho, Saga. (FC
Fukuoka 34043).

佐賀市赤松町西堀端 ブランス

Bryan, Rev. & Mrs. Harry H.,
1931, PS—Maegawa Cho, To-
kushima Shi, Tokushima
Ken.

徳島市前川町 ブライアン

Buchanan, Rev. (Ph. D.) &
Mrs. Daniel C., 1921, PN—
Ichijodori, Muromachi Nishi,
Kyoto Shi.

京都市一條通室町西入

ブカナン

Buchanan, Miss Elizabeth O.,
1914, PS—47 Asahi Machi 2-
chome, Kano, Gifu Ken.

岐阜縣加納町旭町 2ノ47

ブカナン

Buchanan, Rev. & Mrs. Percy
W., 1925, PS—32 Nagaike Cho
2-chome, Showa Ku, Nagoya.

名古屋市昭和區長池町 2ノ32

ブカナン

Buckland, Miss Ruth A., 1925,
PS—Marugame.

丸龜市 バ克蘭ド

Buncombe, Rev. W. P., 1888
(retired), CMS—487 Asagaya,
3-chome, Suginami Ku, To-
kyo.

東京市杉並區阿佐ヶ谷 3ノ487

バンコム

Burdick, Miss Alma M., 1927,
PCC—Tansui, Taiwan.

臺灣 淡水 パーデイツク

Burnet, Miss M. A., 1917, CJPM
—445 Hyakken Machi, Maeba-
shi, Gumma Ken.

群馬縣前橋市百軒町 445

バーネツト

Burnside, Miss Ruth, 1923, PE
—American Church Mission,
Ikebukuro, Toshima Ku, To-
kyo.

東京市豊島區池袋アメリカン

チャーチ ミツシヨン

バーンサイド

Bushe, Miss Sylvia K., 1921, C
MS—75 Daimachi, Akasaka
Ku, Tokyo.

東京市赤坂區臺町 75 ブツシュ

Buss, Rev. & Mrs. Bernhard,
1928, L—570 Koyasu Machi,
Hachioji Shi, Tokyo Fu.
(F.C. Tokyo 136523).

東京府八王子市子安町 570

バツス

Butler, Miss Bessie, 1921, JRM—
7 Tomizawa, Nagamachi, Sen-
dai. (Tel. 4318).

仙臺市長町富澤 7 バトラ

Byers, Miss Florence M., 1928,
AG—240 Takagi, Kawaragi
Mura, Muko Gun, Hyogo
Ken.

兵庫縣武庫郡瓦木村高木 240

バイヤス

Byler, Miss Gertrude M., 1927,
MEFB—Iai Jo Gakko, Hako-
date, Hokkaido. (Tel. 1118;
FC Hakodate 585).

北海道函館市杉並町 遺愛女學
校

バイラー

C

Callahan, Mrs. W. J., (retired),
1893, MES—Emory University,
Ga., U.S.A.

Callbeck, Miss Louise A., 1921,
UCC—14 Saibansho Dori,
Kanazawa Shi, Ishikawa
Ken. (Tel. 1607).

石川縣金澤市裁判所通 14

コールベツク

Carlson, Rev. & Mrs. C. E. 1913
SAM—15 Uenohara, Nakano
Ku, Tokyo.

東京市中野區上ノ原 15

カールソン

Carroll, Miss Sallie E., 1926,
MES—Rocky Mount, Va., U.
S. A.

Cary, Miss Alice E., 1915,
ABCFM—57 Kumoi Cho, Ni-
shinomiya.

西宮市雲井町 57 ケリ

Cary, Rev. & Mrs. Frank, 1909,
1916, ABCFM—% ABCFM, 14
Beacon St., Boston, Mass., U.
S. A.

Chapman, Rev. & Mrs. Ernest
N., 1917, 1916, PN—Isada Ma-
chi, Shingu Shi, Wakayama
Ken.

和歌山縣新宮市伊佐田町

チャプマン

Chapman, Rev. & Mrs. Gordon
K., 1921, PN—52 Nakao Cho,
Fukiai Ku, Kobe. (F.C. Osaka
55335).

神戸市葦合區中尾町 52

チャプマン

Chapman, Rev. (D.D.) & Mrs. J.
J., 1899, PE—Karasmaru Dori,
Shimotachiuri, Kyoto. (Tel.
Nishijin 2372; F.C. Kyoto
8129).

京都市烏丸通下立賣

チャップマン

Chappell, Miss Constance S., 1912, UCC—896 5-chome, Sendagaya Machi, Shibuya Ku, Tokyo; Woman's Christian College, Iogi Machi, Suginami Ku, Tokyo. (Tel. Ogikubo 2049).

東京市杉並區上井草町 東京女子大學
チャペル

Chase, Miss Laura, 1915, MEFB—Fukuoka Jo Gakko, Fukuoka Shi. (Tel. Nishi 2222).

福岡市 福岡女學校 チェース

Cheney, Miss Alice, 1915, MEFB—4 Aoyama Gakuin, Tokyo. (Tel. Aoyama 2010).

東京市澁谷區青山學院4 チニー

Chisholm, Miss Ethel K., 1929, PCC—79 Miyamae Cho, Taihoku, Formosa.

臺灣 臺北市宮前町 79 チズム

Chope, Miss D. M., 1917, SPG—108 Zoshigaya, Koishikawa Ku, Tokyo.

東京市小石川區雜司ヶ谷 108

チヨープ

CHRISTIAN LITERATURE SOCIETY, 2-1 Ginza, 4-chome, Kyobashi Ku, Tokyo. (Tel. Kyobashi 7001, 252).

東京市京橋區銀座 4ノ2 教文館

CHURCH PUBLISHING SOCIETY—24 Zaimoku Cho, Azabu Ku, Tokyo. (Tel. Aoyama 7802).

東京市麻布區材木町 24 聖公會出版社

Clapp, Miss Frances B., 1918, ABCFM—Muromachi, Imadegawa Agaru, Kyoto.

京都市今出川室町上ル クラブ

Clark, Rev. (Ph. D.) & Mrs. Edward M., 1920, PN—20 of 4 Nagamine Yama, Oishi, Nada

Ku, Kobe.

神戸市灘區大石長峰山 4ノ20

クラーク

Clazie, Miss Mabel G., 1910, UCC—R. R. No. 6, Belleville, Ontario, Canada.

Clement, Rev. & Mrs. J. J., 1933, AG—318 Jiyugaoka, Meguro Ku, Tokyo.

東京市目黒區自由ヶ丘 318

クレメント

Clench, Miss M., 1923, MSCC—111 Naka Hatcho, Toyohashi.

豊橋市中八町 111 クレンチ

Cobb, Rev. (D.D.) & Mrs. E. S., 1904, ABCFM—1 of 13 Tanaka Asukai Cho, Sakyo Ku, Kyoto.

京都市左京區田中飛鳥井町

13ノ1

カーブ

Cobb, Rev. & Mrs. John B., 1918, MES—Eki Kita 3-cho, Ashiya, Hyogo Ken. (Tel. Ashiya 3218).

兵庫縣芦屋驛北 3丁目 カーブ

Cochran, Miss Mary Eugenia, 1935, IND—P. O. Box 9, Jumonji Machi, Akita Ken.

秋田縣十文字町私書函 9

カクラン

Colborne, Mrs. S. E., 1894 (retired), CMS—Minamihara Mura, Awa Gun, Chiba Ken.

千葉縣安房郡南三原村

コルバン

Cole, Mr. & Mrs. Harold W., 1937, IND—678 Nakamiya Cho, Asahi Ku, Osaka.

大阪市旭區中宮町 678 コール

Collins, Mr. & Mrs. Arthur M., 1929, JEB—6 of 209 Okada Machi, Nagano Shi.

長野市岡田町 209ノ6 コリンス

Collins, Miss Mary D., 1929,
MEFB—5309 North 12th St.,
Philadelphia, Penn., U.S.A.

Colvin, Miss Thelma, 1932, MES
—900 Ferris St., Waxahachie,
Texas, U.S.A.

Cook, Miss Dulcie, 1930, UCC—
Baika Yochien, Shinsan Ma-
chi, Ueda, Nagano Ken.
(Tel. 9).

長野縣上田市新参町梅花幼稚園
クツク

Cook, Miss Margaret M., 1904,
(retired), MES—19 Temple
Ave., Newnan, Georgia, U.S.A.

Cooper, Miss Lois W., 1928,
MES—Hiroshima Jo Gaku-
in, Hiroshima. (Tel. 506).

広島市上流川町 広島女學院
クーパー

Coote, Mr. & Mrs. Leonard W.,
1913, JAC—P.O. Box 5, Ikoma,
Nara Ken.

奈良縣生駒私書函 5 クート

Coote, Mr. David, 1938, JAC—
P.O. Box 5, Ikoma, Nara Ken.

奈良縣生駒私書函 5 クート

Coote, Miss Faith, 1938, JAC—
P.O. Box 5, Ikoma, Nara Ken.

奈良縣生駒私書函 5 クート

Cornwall-Legh, Miss Mary H.,
1916 (retired), PE—511 Ueno-
mura 1-chome, Akashi, Hyo-
go Ken.

兵庫縣明石市上野村 1ノ511

コンウォールリー

Couch, Miss Helen, 1916, MEFB
—Kwassui Jo Gakko, Higashi
Yamate, Nagasaki. (Tel. 14
16; F.C. Fukuoka 11115).

長崎市東山手 活水女學校

カウチ

Couch, Miss S. M., 1892, RCA—

(retired) 96 Kami Nishiyama
Machi, Nagasaki.

長崎市上西山町 96 カウチ

Course, Mr. & Mrs. James H.
1928, IND—American School,
1985 Kami Meguro 2-chome,
Meguro Ku, Tokyo. (Tel. Shi-
buya 3783).

東京市目黒區上目黒 2ノ1985

アメリカン スクール コース

Courtice, Miss Sybil R., 1910,
UCC—Clinton, Ontario, Can-
ada.

Covell, Mr. & Mrs. J. Howard,
1920, ABF—Box 482, Iloilo,
Iloilo, Philippine Islands.

Cox, Miss Alice M., 1900, CMS
—113 Showa Minami Dori,
Amagasaki.

尼ヶ崎市昭和南通リ 113

コックス

Cragg, Rev. (D.D.) & Mrs. W. J.
M., 1911, UCC—% Wesley
Buildings, Queen St., Toronto,
Canada.

Craig, Miss Mildred E., 1935,
IND—P.O. Box 9, Jumonji
Machi, Hiraka Gun, Akita
Ken.

秋田縣平鹿郡十文字町私書函 9

クレイグ

Crawford, Rev. & Mrs. V. A.,
1929, PS—Okazaki Shi.

岡崎市 クロフオルド

Crew, Miss Angle, 1923, ABCFM
—Kobe College, Okadayama,
Nishinomiya. (Tel. Nishino-
miya 2264-65).

西宮市岡田山 神戸女學院 クル

Cribb, Miss E. R., O—9 Kita 2
Chome, Dembo Machi, Nishi
Yodogawa Ku, Osaka.

大阪市西淀川區傳法町北 2丁目
9 クリップ

Cuddeback, Miss Margaret E.,
1931, ABF—50 Minami Dori
1-chome, Moto Imasato, Hi-
gashi Yodogawa Ku, Osaka.
(Tel. Kita 7005).

大阪市 東淀川區 元今里町 南通
1ノ50 カデバック

Cullen, Miss Gladys S., 1926,
EPM—Shinro, Tainan, For-
mosa.

臺灣 臺南 新樓 カレン

Cunningham, Mrs. W. D., 1901,
YJ—6 Naka Cho 2-chome,
Yotsuya, Tokyo.

東京市四谷區仲町 2丁目6

カニングハム

Currell, Miss Susan McD., 1921,
PS—Marugame, Kagawa Ken.

香川縣丸亀市 カレル

Curry, Miss Olive, 1925, MEFB
—Kwassui Jo Gakko, Higashi
Yamate, Nagasaki. (Tel. 1416;
F.C. Fukuoka 11115).

長崎市東山手 活水女學校

カリー

Curtice, Miss Lois K., 1914,
MEFB—297 Post Road, Darien,
Conn., U.S.A.

Curtis, Miss Edith E., 1911, AB
CFM—57 Kumoi Cho, Nishi-
nomiya. (Tel. 3290).

西宮市雲井町 57 カルチス

Cuthbertson, Miss Florence,
1935, JEB—% Japan Evangel-
istic Band, 55 Gower Street,
London, W.C.1, England.

Cuthbertson, Mr. & Mrs. James,
1905, JEB—% Evangelistic
Band, 55 Gower St., London,
W.C.1, England.

Cypert, Miss Lillie D., 1917,
IND—616 Kichijoji, Tokyo
Fu.

東京府吉祥寺 616 サイバート

D

Daniel, Miss N. Margaret, 1898,
MEFB—Traer, Iowa, U.S.A.

Daniels, Miss Mabel E., 1928,
IND—11 Shirakabe Cho 1-
chome, Higashi Ku, Nagoya.

名古屋市東區白壁町1丁目11

ダニエルズ

Dann, Miss Janet M., 1929, JRM
—Haze, Higashimozu Mura,
Sempoku Gun, Osaka Fu.
(Tel. Fukuda 8).

大阪府泉北郡東百舌鳥村土師

ダン

Darrow, Miss Flora, 1922, RCA
—2 Meiji Gakuin, Shirokane,
Shiba Ku, Tokyo. (Tel. Ta-
kanawa 3666).

東京市芝區白金今里町 明治學
院 2

ダロー

Daugherty, Miss Lena G., 1915,
PN—3 A Meiji Gakuin, Shiro-
kane, Shiba Ku, Tokyo. (Tel.
Takanawa 3666-8).

東京市芝區白金今里町 明治學
院構内 三號館A

ダーテ

Davies, Rev. & Mrs. D. E., 1937,
AG—1321 Nakanobu Machi,
Ebara Ku, Tokyo.

東京市荏原區中延町 1321

デヴィス

Deckinger, Rev. & Mrs. William
J., 1938, EC—14 Yojo Dori 2-
chome, Minato Ku, Osaka.

大阪市港區四條通2丁目14

デツキング

DeForest, Miss Charlotte B.,
L.H.D., 1903, ABCFM—c/o
Kobe College, Okadayama,
Nishinomiya. (Tel. Nishino-
miya 2264-65).

西宮市岡田山 神戸女學院
デフォレスト

deMaagd, Rev. & Mrs. John C.,
1928, RCA—2 of 71 Kyomachi
Sanchoe, Kurume. (F.C. Fu-
kuoka 14946).

久留米市京町3丁目71ノ2
デマアグド

Demaree, Rev. (D.D.) & Mrs. T.
W. B., 1889 (retired), MES—
1005 Parkman St., Altadena,
Calif., U.S.A.

Dempsie, Rev. & Mrs. Geo., 19
18, JRM—Haze, Higashimozu
Mura, Sempoku Gun, Osaka
Fu. (Tel. Fukuda 8).

大阪府泉北郡 東百舌鳥村土師
デンプセイ

Denton, Mr. Walter G., 1937,
JAC—Imazato, Takada Ma-
chi, Nara Ken.

奈良縣高田町今里 デントン

Denton, Miss Mary F., L.H.D.,
1888 (retired), ABCFM—Do-
shisha Jo Gakko, Imadegawa
Teramachi, Kyoto. (Tel. Kami
43).

京都市今出川寺町 同志社女學
校 デントン

Dickson, Rev. & Mrs. James I.,
1927, PCC—79 Miyamae Cho,
Taiwan.

臺灣 臺北市宮前町79
デイクソン

Dickson, Miss L. Elizabeth, 1927,
PE—Yama no Ue, Tenma,
Nara Shi.

奈良市天満山ノ上 デイクソン

Dietrich, Mr. & Mrs. George,
1924, SDA—34 Nakajima Do-

ri 3-chome, Fukiai Ku, Ko-
be.

神戸市葦合區中島通 3ノ34
デイトリツヒ

Dievendorf, Mrs. Anne F., 1924,
IND—52 Nibancho, Matsu-
yama.

松山市二番丁 52 デビンドルフ

Disbrow, Miss Helen J., 1921,
PE—1344 E. Main St., Strat-
ford, Conn., U.S.A.

Doan, Mrs. R. A., 1906, 1937, IN
D—489 Kami Kitazawa 2-
chome, Setagaya Ku, Tokyo.

東京市世田谷區上北澤
2丁目489 ドーン

Doubleday, Miss Stella C. 1928,
CMS—1083 Midori Cho, Hiro-
shima.

廣島市翠町 1083 タブルデ

Douglas, Miss Dorothy C., 1928,
PCC—Tansui, Taiwan.

臺灣 淡水 ダグラス

Douglas, Miss Leona M., 1930,
UCC—Eiwa Jogakko, Nishi
Kusabuka Cho, Shizuoka.
(Tel. 1417).

静岡市西草深町 英和女學校
ダグラス

Downing, Miss Ruth Grace, 1929,
UGC—Blackmer Home, 50
Takata Oimatsu Cho, Ko-
ishikawa Ku, Tokyo.

東京市小石川區高田老松町 50
ダウニング

Downs, Rev. & Mrs. Darley,
1919, 1922, ABCFM—648 To-
goshi Machi, Ebara Ku, To-
kyo. (Tel. Ebara 2977; F.C.
Tokyo 22598).

東京市荏原區戸越町 648
ダウンス

Dozier, Mrs. C. K., 1906, SBC—
Seinan Gakuin, Fukuoka,

Fukuoka Ken.

福岡市 西南學院 ドウジャー

Dozier, Rev. & Mrs. Edwin B., 1932, SBC—Seinan Gakuin Fukuoka, Fukuoka Ken. (Tel. 3170).

福岡市 西南學院 ドウジャー

Draper, Rev. Gideon F. (S. T. D.), 1880 (retired), MEFB—222-E Bluff, Yokohama. (Tel. Honkyoku 5084).

横浜市山手2223 ドレーバー

Draper, Miss Marion R., 1913, MEFB—222-B Yamate Cho, Yokohama. (Tel. Honkyoku 5084, FC. Yokohama 1757).

横浜市山手2223 ドレーバー

Draper, Miss Winfred F., 1912, MEFB—222-B Yamate Cho, Yokohama. (Tel. Honkyoku 5084, FC. Yokohama 1757).

横浜市山手2223 ドレーバー

Draper, Rev. & Mrs. William F., 1935, PE—32 Hodononaka Cho, Akita.

秋田市保戸野中町 32

ドレーバー

Dunn, Miss Leta A. L., 1936, JAC—% Mr. Coote, P. O. Box 5, Ikoma, Nara Ken.

奈良縣生駒私書函 5 クート方
ダン

Dunlop, Mrs. John G., 1894, PN—% Dr. J. G. Dunlop, 168 Kingsley Drive, Los Angeles, Calif., U.S.A.

Durgin, Mr. & Mrs. Russell L., 1919, YMCA—% YMCA, Mitoshiro Cho, Kanda Ku, Tokyo. (Tel. Kanda 2105).

東京市神田區美土代町 YMCA

ダーギン

Dyason, Miss Kathleen E., 1936

CMS—Poole Girls' School, Katsuyama Dori 5-chome, Higashi Nari Ku, Osaka. (Tel. Tennoji 290).

大阪市東成區勝山通 5丁目プー
ル女學校 ダイアソン

E

Eckel, Rev. & Mrs. W. A., 1916, CN—93 Takehaya Cho, Koishikawa Ku, Tokyo.

東京市小石川區竹早町 93

エコール

Eldridge, Mr. & Mrs. Paul, 1937, SDA—Nippon San-Iku Gakuin, Showa Machi, Kimitsu Gun, Chiba Ken. (Tel. Nara-wa 18).

千葉縣君津郡昭和町 日本三育
學院 エルトリツヂ

Elliott, Miss Edna A., 1937, MS CC—New Life Sanatorium, Obuse, Kami Takai Gun, Nagano Ken. (Tel. Obuse 33).

長野縣上高井郡小布施村 新生
療養所内 エリオット

Elliott, Miss Isabel, 1912, EPM—Shoka, Formosa.

台灣彰化市北門194 エリオット
Elliott, Dr. Mabel E., 1925, PE—St. Luke's Hospital, Tsukiji, Tokyo. (Tel. Hospital, Kyobashi 6101-8).

東京市京橋區築地 聖ルカ病院
エリオット

Ellis, Mrs. Charles, 1897, IND—Yokohama Mura, Nagahama Machi, Agawa Gun, Kochi Ken.

高知縣吾川郡長濱町横濱村
エリス

Engelmann, Rev. & Mrs. Marcus J., 1929 ERC—31 Torii Machi, Wakamatsu Shi, Fu-

kushima Ken. (Tel. 728).

福島縣若松市鳥居町 31

エンゲルマン

Erickson, Rev. (D.D.) & Mrs.
S. M., 1905, PS—Hama Cho,
Takamatsu, Kagawa Ken.

香川縣高松市濱町 エリクソン

Evans, Rev. & Mrs. Charles H.,
1894, PE—72 Myogadani Cho,
Koishikawa, Tokyo. (Tel. O-
tsuka 5867).

東京市小石川區茗荷谷町 72

エバンス

Evans, Miss Elizabeth M., 1911.
PN—Hokusei Jo Gakko, Mi-
nami 5 Jo, Nishi 17-chome,
Sapporo. (Tel. 2038).

札幌市南五條西十七丁目

北星女學校

エバンス

Evans, Mr. & Mrs. H. P., 1932,
SDA—Box 7, Suginami P. O.
Tokyo. (Tel. Ogikubo 2051;
F.C. Tokyo 21327).

東京市杉並局私書函 7

イーヴンス

Ewing, Miss Hettie Lee, 1926,
IND—177 Mabuchi Honcho,
Shizuoka.

静岡県馬淵本町177 ユーイング

F

Fanning, Miss Katherine F.,
1914, ABCFM—% ABCFM, 14
Beacon St., Boston, Mass., U.
S. A.

Farnham, Miss Grace, 1925,
IND—485 Mabashi 4-chome,
Suginami Ku, Tokyo.

東京市杉並區馬橋四丁目 485

フアーナム

Farnum, Rev. & Mrs. Marlin
D., 1927, ABF—820 Shimouma
Machi 2-chome, Setagaya Ku,
Tokyo.

東京市世田谷區下馬町 2丁目
820 フアーナム

Feely, Miss Gertrude, 1931,
MES—55 Niage Machi, Oita
Shi, Oita Ken.

大分市荷揚町 55 ファイリイ

Fehr, Miss Vera J., 1920, MEFB
—Kwassui Jo Gakko, Naga-
saki. (Tel. 1416, FC. Fukuoka
11115).

長崎市 活水女學校 フエアー

Fesperman, Rev. and Mrs.
Frank L., 1919, ERC—14 Tri-
bune St., Concord, N. C., U.
S. A.

Field, Miss Ruth, 1927, MES—
% Board of Missions, M. E.
Church South, 706 Church
St., Nashville, Tenn., U.S.A.

Field, Miss Sarah M., 1917,
ABCFM—Kobe College, Oka-
dayama, Nishinomiya. (Tel.
Nishinomiya 2264-65).

西宮市岡田山 神戸女學院

フィールド

Finch, Miss Mary D., 1925, MES
—Tracy City, Virginia, U.S.A.

Finlay, Miss L. Alice, 1906, MEFB
—143 Kajiya Cho, Kago-
shima. (Tel. 1592, FC. Kago-
shima 4525).

鹿児島市加治屋町 143

フキンレー

Fish, Miss Thelma, 1938, MES—
Hiroshima Jo Gakuin, Hiro-
shima.

広島市上流川町 廣島女學院

フィッシュ

Fisher, Mr. & Mrs. Royal H.,
1914, ABF—1 of 73 Kanoe Dai,
Naka Ku, Yokohama. (Tel.
Chojamachi 201, 1253).
(F.C. Tokyo 32699).

横濱市中區庚臺 73ノ1

フイツシャ

Fleming, Rev. & Mrs. Robert
A., 1927, IND—1660 S. 10th
St., Missoula, Montana, U.S.A.

Foerstel, Miss Ella L. A., 1934,
PE—St. Luke's Hospital,
Tsukiji, Tokyo. (Tel. Kyoba-
shi 6101-8).

東京市京橋區築地 聖ルカ病院

ホーステル

Foerstel, Miss M., 1927, MSCC—
Hamilton House, Tenno Cho,
Okaya, Nagano Ken.

長野縣岡谷天王町 ハミルトン
館

フオステル

Foote, Miss Edith L., 1923, PE
—Karasumaru Dori, Shimo-
tachi Uri Agaru, Kyoto. (Tel.
Nishijin 2372; F.C. Kyoto 105
74).

京都市烏丸通下立賣上ル

フート

Foote, Mr. & Mrs. E. W., 1923,
PE—St. Paul University, Ike-
bukuro, Tokyo.

東京市豊島區池袋 立教大學

フット

Foote, Rev. (D.D.) & Mrs.
John A., 1912, 1911, ABF—
58 1-chome, Minami Dori,
Moto Imasato, Higashi Yodo-
gawa Ku, Osaka. (Tel. Kita
7005; F.C. Osaka 28813).

大阪市東淀川區元今里町南通
1ノ58

フート

Ford, Rev. J. C. 1928, SPG—
(All Saints. English Chap-
laincy), 53 Nakayamate Dori,
3-chome, Kobe Shi.

神戸市中山手通3ノ53 フォード

Forshee, Mr. & Mrs. Clayton D.,
1935, SDA—Box 7, Suginami
P.O. Tokyo. (Tel. Ogikubo
2051; F.C. Tokyo 56801).

東京市杉並局私書函7

フオーシー

Foss, Miss Eleanor M., 1936,
CMS—351 Sasayama Cho 5-
chome, Kurume.

久留米市篠山町 5ノ351 フォス

Fowler, Mr. & Mrs. J. E., 1933,
PE—St. Paul's University,
Ikebukuro, Tokyo.

東京市豊島區池袋 立教大學

フワラー

Francis, Miss R. Mabel, 1909,
IND—52 Nibancho, Matsuya-
ma.

松山市二番町 52 フランシス

Francis, Rev. T. R., 1913, IND
—52 Nibancho, Matsuyama.
(F.C. Osaka 24509).

松山市二番町 52 フランシス

Frank, Rev. & Mrs. J. W., 1899,
MES—10 Honcho, Tokuyama
Shi, Yamaguchi Ken.
(F.C. Osaka 56362).

山口縣徳山市本町 10 フランク

Freeth, Miss F. May, 1895, CMS
Miyaji Machi, Aso Gun, Ku-
mamoto Ken. (F.C. Kuma-
moto 2716).

熊本縣阿蘇郡宮地町 フリース

Frehn, Rev. & Mrs. M. C.,
1925, 1921, OPC—800 Seijo
Machi, Setagaya Ku, Tokyo.

東京市世田谷區成城町 800

フレン

G

Gaines, Miss Rachel, 1914, MES
—(Associate, retired) Hiro-
shima Jo Gakuin, Hiroshima.
(Tel. 506).

- 廣島市上流川町 廣島女學院
ゲインス
- Gale, Mrs. Emma, 1925, IND—
Kitaoji Muromachi Nishi Iru,
Kami Kyo Ku, Kyoto.
- 京都市上京區北大路室町西入ル
ゲール
- Gardener, Miss Florence, 1907,
IND—65 Suginami Cho, Ha-
kodate.
- 函館市杉並町 65 ガーデナ
- Gardiner, Miss Ernestine W.,
1921, PE—St. Luke's Hospi-
tal, Tsukiji, Tokyo. (Tel.
Kyobashi 6101-8).
- 東京市京橋區築地 聖ルカ病院
ガーデナ
- Gardner, Miss Emma Eve, 1921,
PS—Saiwai Cho, Takamatsu,
Kagawa Ken.
- 香川縣高松市幸町 ガデナ
- Garman, Rev. & Mrs. C. P.,
1905, ABCFM, CLSJ—12 Ha-
chiyama, Shibuya Ku, Tokyo.
(Tel. Kyo Bun Kwan, Kyoba-
shi 0252).
- 東京市澁谷區鉢山 12 ガーマン
- Garman, Miss Margaret, 1934,
ERC—% P. L. Garman, 255
E. Main Street, Rogersville,
Tenn., U.S.A.
- Garrard, Mr. & Mrs. M. H., 1924,
JEB—7 Shiomidai Cho 4-cho-
me, Suma Ku, Kobe. (Tel.
Suma 733).
- 神戸市須磨區潮見臺町 4ノ7
ガラード
- Garrott, Rev. (Ph.D.) & Mrs.
Maxfield, 1934, SBC—403
Pleasant View Ave., Louisville,
Kentucky, U.S.A.
- Gealy, Rev. (Ph.D.) & Mrs. F.
D., 1923, MEFB—% Board of
Foreign Missions, 150 Fifth
Ave., New York City, U.S.A.
- Gerhard, Miss Mary E., 1905,
ERC—28 Uwa Cho, Komega-
fukuro, Sendai. (Tel. 2191).
- 仙臺市米ヶ袋上町 28 ゲルハート
- Gerhard, Rev. (Pd.D.) & Mrs.
Paul L., 1896, 1902, ERC—6
Minami Rokken Cho, Sen-
dai. (Tel. 2261).
- 仙臺市南六軒町 6 ゲルハート
- Gerhard, Mr. & Mrs. Robert H.,
1928, ERC—% American Ex-
press Co., London.
- Gibbon, Mr. S., 1938, SPG—5-
chome, Shimoyamate Dori,
Kobe.
- 神戸市下山手通5丁目 ギーボン
- Gillespy, Miss J. C., 1902, JEB
% Mitsubishi Kaisha Shata-
ku, Sakae Machi, Takasago
Machi, Kako Gun, Hyogo Ken.
- 兵庫縣加古郡高砂町榮町
三菱社宅 ギレスピ
- Gillett, Rev. (Ed.D.), & Mrs.
C. S., 1921, ABCFM—Imade-
gawa, Teramachi Nishi San-
Jo, Kyoto. (Tel. Kami 3742;
F.C. Kyoto 4969).
- 京都市今出川寺町西三條
ヂレト
- Gillett, Miss E. R., 1896, IND—
123 Kashiwagi Machi 1-cho-
me, Yodobashi Ku, Tokyo.
- 東京市淀橋區柏木1丁目 123
ギレット
- Gilligan, Capt. Henry, 1936, IN
D—Miyaji Machi, Aso Gun,
Kumamoto Ken.
- 熊本縣阿蘇郡宮地町 ギリガン
- Glaeser, Mr. & Mrs. Martin L.,
1925, IND—1 of 477 Torikai 6-
chome, Fukuoka.
- 福岡市島飼町 6丁目 477ノ1
グレーザ
- Goldsmith, Miss Mabel O., 1928,
CMS—351 Sasayama Cho 5-
chome, Kurume.
- 久留米市篠山町 5ノ351
ゴールドスミス

Gordon, Mrs. Agnes D., 1872 (retired), ABCFM—% Rikkyo Dagaku, Ikebukuro, Toshima Ku, Tokyo. (Tel. Otsuka 18 17).

東京市豊島區池袋 立教大學一
番館 ゴルドン

Gosden, Mr. Eric W., 1933, JEB % Japan Evangelistic Band, 55 Gower Street, London, W. C. 1, England.

Govenlock, Miss Isabel, 1912, UCC—Eiwa Jo Gakko, Nishi Kusabuka, Shizuoka. (Tel. 1417)

静岡市西草深町 英和女學校
ガヴンロック

Graham, Miss Jean A. C., 1933, UCC—Aiseikan, 47 2-chome, Kameido, Joto Ku, Tokyo. (Tel. Sumida 3102).

東京市城東區龜戸2ノ47 愛清館
グラハム

Graves, Miss Alma, 1935, SBC—Seinan Jo Gakuin, Kokura.

小倉市 西南女學院 グレイス

Gray, Miss Gladys, 1920—PE—9 Motokaji Cho, Sendai.

仙臺市元鍛冶町9 グレー

Greenbank, Miss Katherine M., 1920, UCC—Eiwa Jo Gakko, Atago Cho, Kofu Shi, Yamana-shi Ken. (Tel. 2591).

山梨縣甲府市愛宕町 英和女學校
グリーンバンク

Greenwood, Rev. B. N. W., 1938, CMS—850 Roppon Matsu, Fukuoka.

福岡市六本松850
グリーンウッド

Gressitt, Mr. & Mrs. J. Fullerton, 1907, ABF—475 Nichome, Kami Kitazawa, Setagaya Ku, Tokyo. (Tel. Matsuzawa 3739; F.C. Tokyo 18958).

東京市世田谷區上北澤2丁目475
グレスェット

Grube, Miss Alice C., 1932, PN—Wilmina Jo Gakko, Tamatsukuri, Higashi Ku, Osaka. (Tel. Higashi 3220).

大阪市東區玉造 ウキルミナ女
學校 グループ

Gubbins, Miss Gladys M., 1925, —JND—Garden Home, Ekota Machi 3-chome, Nakano Ku, Tokyo. (F.C. Tokyo 45552).

東京市中野區江古田町3丁目
ガーデン ホーム内 ガビンス

Gulick, Mr. & Mrs. Leeds, 1921, 1922, ABCFM—303 Green St., Dowagiac, Michigan, U.S.A.

Gushue-Taylor, Dr. & Mrs. G., 1911, PCC—Rakusanen, Hachirisho, Tansui Gun, Taiwan.

臺灣淡水郡八里庄 樂山園
ガシュテイラー

H

Hackett, Mr. & Mrs. H. W., 1920, ABCFM—Kobe College, Okadayama, Nishinomiya. (Tel. Nishinomiya 2264-65).

西ノ宮市岡田山 神戸女學院
ハケット

Haden, Rev. (D.D.) & Mrs. Thomas H., 1895, 1915 (retired), MES—23 Kitanagase Dori 4-chome, Kobe.

神戸市北長狹通り四丁目23
ヘーデン

Hagen, Miss Olive I., 1919, ME FB—Lake Linden, Michigan, U.S.A.

Hager, Rev. (D.D.) & Mrs. S. E., 1893, MES—120 Goken Yashiki, Himeji.

姫路市五軒邸 120 ヘーガー

Haig, Miss Mary T., 1920, UCC—Breachin, Ontario, Canada.

Hall, Mrs. John E., 1898, PN—

Wilmina Jo Gakko, Tamatsukuri, Higashi Ku, Osaka.

大阪市東區玉造 ウキルミナ女
學校 ヘール

Hallstone, Miss M. E., 1920, SPG—Koran Jo Gakko, 358 Sanko Cho, Shirokane, Shibaku Ku, Tokyo. ((Tel. Takanawa 4943)

東京市芝區白金三光町358 香蘭
女學校 ヘイルストン

Halsey, Miss Lila S., 1904, PN—Joshi Gakuin, 10 of 22 Ichiban Cho, Kojimachi Ku, Tokyo. (Tel. Kudan 1175).

東京市麴町區上一番町22ノ10
ホルセ

Hamilton, Miss F., 1914, MSCC—111 Naka Hatcho, Toyohashi.

豊橋市中八町 111 ハミルトン

Hamilton, Miss Gertrude F., 1917, UCC—2 Toriizaka Azabu Ku, Tokyo. (Tel. Akasaka 1058).

東京市麻布區鳥居坂2 ハミルトン

Hamilton, Miss Kathleen, 1924, CMS—% Rev. S. C. Woodward, 1612 Ikebukuro 3-chome, Toshima Ku, Tokyo.

東京市豊島區池袋3ノ1612
ウッドワード方 ハミルトン

Hannaford, Rev. & Mrs. Howard D., 1915. 1918, PN—3 B Meiji Gakuin, Shirokane, Shibaku Ku, Tokyo. (Tel. Takanawa 3666-8).

東京市芝區白金今里町 明治學
院構内 3號館 ハナフオド

Hansen, Miss Kate, I., (Mus. D.) 1907, ERC—16 Juniken Cho, Komegafukuro, Sendai. (Tel. 3673)

仙臺市米ヶ袋十二軒丁16
ハンセン

Harbin, Mr. A. Van (Contract), 1934, MES—323 Zakoba Machi, Hiroshima.

廣島市雜魚場町323 ハービン

Harder, Miss Helene, 1927, ULC—% Board of Foreign Missions, 18 East Mt. Vernon Place, Baltimore, Md., U.S.A.

Harker, Mr. Roland, 1939, MEF B (contract),—6 Aoyama Gakuin, Midoriga Cka, Shibuya Ku, Tokyo. (Tel. Aoyama 2008-10).

東京市澁谷區綠岡 青山學院
六號館 ハーカー

Hart, Miss Frances M., 1937, FM A—50 1-chome, Maruyama Dori, Sumiyoshi Ku, Osaka. (Tel. Tengachaya 2989).

大阪市住吉區丸山通 1ノ50
ハート

Hartshorne, Miss A. C., 1896, IND—Tsuda Eigakujiku, Kita Tama Gun, Kodaira Mura, Tokyo Fu. (Tel. Kodaira 4, 16)

東京府北多摩郡小平村 津田英
學塾 ハツホーン

Hassell, Rev. (D.D.) & Mrs. A. Pierson, 1909, PS—1 of 48, 4-chome, Kagoike Dori, Fukiai Ku, Kobe.

神戸市葦合區籠池通四丁目
48ノ1 ハツセル

Hawkins, Miss F. B., 1920, MSCC 323 Shinta Machi, Matsumoto. 松本市新田町 323 ホーキンス

Hay, Mr. & Mrs. T. A., 1930, IND—195 Tomon Cho, Ichijo Dori, Taihoku, Formosa.

臺北市東門町一條通195 ヘーイ

Healey, Rev. & Mrs. F. G., 1930, EPM—Shinro, Tainan, Formosa.

臺灣 臺南 新樓 ヒーレー

Heaslett, Most Rev. Bishop (D. D.) S., 1900, SPG, CMS—220

Yamate Cho, Naka Ku, Yokohama.

横濱市中區山手町 220B
ヘーズレト

Heckelman, Rev. (D.D.) & Mrs. F. W., 1906, MEFB—5 Aoyama Gakuin, Shibuya, Tokyo. (Tel. Aoyama 2008-2010).

東京市澁谷區綠岡 青山學院 5
ヘツケルマン

Heckelman, Miss Eleanor, 1937, PE—St. Luke's Hospital, Tsukiji, Tokyo. (Tel. Kyobashi 6101-8)

東京市京橋區築地 聖ルカ病院
ヘツケルマン

Heighton, Miss Ruth L., 1935, PCC—79 Miyamae Cho, Taihoku, Formosa.

臺灣 臺北市宮前町 79 ヘイトン

Heltibridge, Miss Mary, 1927, ULC—90 Dogashiba Cho, Tennoji Ku, Osaka.

大阪市天王寺區堂ヶ芝町 90
ヘルテブライデル

Hempstead, Miss Ethel L., 1921, MP—16 Motoshiro Cho, Hamamatsu.

濱松市元城町 16 ヘムプステード

Hennig, Rev. Dr. Leimar, OAM—39 Kami Tomizaka Cho, Koishikawa, Tokyo.

東京市小石川區上富坂町 39
ヘニツヒ

Hennigar, Rev. (D.D.) & Mrs. E. C., 1905, UCC—23 Kami Tomizaka Cho, Koishikawa Ku, Tokyo. (Tel. Koishikawa 638).

東京市小石川區上富坂町 23
ヘニガ

Henty, Miss Audrey M., 1905, CMS—1 Minami Iga Machi, Yotsuya Ku, Tokyo. (F.C. Tokyo 76432).

東京市四谷區南伊賀町 1 ヘンテイ
Hepner, Rev. (D.D., Ph.D.) & Mrs. C. W., 1912, ULC—3 Hikawa Cho, Nakano Ku, Tokyo.

東京市中野區氷川町 3 ヘブナー

Hereford, Miss Grace, 1925, PN—Wilmina Jo Gakko, Tamatsukuri, Higashi Ku, Osaka. (Tel. Higashi 3220) (A).

大阪市東區玉造 クキルミナ女
學校
ヘレフオード

Hereford, Miss Nannie, 1932, PN—Hokusei Jo Gakko, Minami 5 Jo, Nishi 17-chome, Sapporo. (Tel. 2083). (A).

札幌市南五條西十七丁目 北星
女學校
ヘレフオード

Hereford, Rev. (D.D.) & Mrs. W. F., 1902, PN—2 of 68 Kokutaiji Machi, Hiroshima. (F.C. Hiroshima 20767).

廣島市國泰寺町 68ノ2
ヘレフオード

Hermanson, Miss Hildur K., 1932, PCC—79 Miyamae Cho, Taihoku, Taiwan. (A).

臺灣臺北市宮前町 79
ハーマンソン

Hertzler, Miss Verna S., 1911, EC—R. R. 2, Box 265 F, San Gabriel, California, U.S.A.

Hesketh, Miss Ellen, 1924, JRM—Haze, Higashimozu Mura, Sempoku Gun, Osaka Fu. (Tel. Fukuda 8).

大阪府泉北郡 東百舌鳥村 土師
ヘスケス

Hessel, Rev. Egon, 1931, PN (Affiliated), 124 Nishi 4-chome, Teizukayama, Sumiyoshi Ku, Osaka.

大阪市住吉區帝塚山西四丁目 124
ヘツセル

Hester, Miss Margaret W., 1928,

PE—Yama no Ue, Tenma,
Nara Shi.

奈良市天満山ノ上 ヘスタ

Heywood, Miss C. Gertrude,
1904, PE—St. Margaret's
School, Kugayama 3-chome,
Suginami Ku, Tokyo Shi.

東京市杉並區久我山三丁目
立教女學校 ヘイウツド

Hibbard, Miss Esther, 1929,
ABCFM—Muromachi Dori,
Imadegawa Agaru, Kyoto.

京都市今出川室町上ル ヒバド

Hilburn, Rev. (Ph.D.) & Mrs.
S. M., 1923, MES—Kwansei
Gakuin, Koto Mura, Nishino-
miya Shiga. (Tel. Nishinomi-
ya 620).

西宮市外甲東村 關西學院
ヒルバン

Hind, Mrs. J., 1891 (retired),
CMS—Sembo Cho, 6-chome,
Tobata Shi, Fukuoka Ken.
(F.C. Fukuoka 5899).

福岡縣戸畑市千防町六丁目
ハインド

Hitch, Miss Alice M., 1937, YJ
% Mr. Alexander, No. 2 Aoya-
ma Gakuin, Shibuya Ku, To-
kyo.

東京市澁谷區 青山學院2 アレ
キサンダー方 ヒツチ

Hitch, Miss Emille, 1938, YJ—
Severance Compound, Seoul,
Korea.

朝鮮 京城 セブランス聯合病院
ヒツチ

Hitch, Mr. & Mrs. Thomas G.,
1936, 1937, YJ—Severance
Compound, Seoul, Korea.

朝鮮 京城 セブランス聯合病院
ヒツチ

Hittle, Miss Dorothy, 1919, PE
12 Yodomibashi Dori, Sen-
dai.

仙臺市澁橋通 12 ヒツトル

Hoare, Miss D. E., 1918, JEB—
549 Furumachi, Kashiwara
Cho, Osaka Fu.

大阪府柏原町古町 549 ホーア

Hockin, Miss Margaret, 1935,
YWCA—8, 1-chome, Suruga-
dai, Kanda Ku, Tokyo. (Tel.
(25-1118-9)).

東京市神田區駿河臺 1ノ8
ホツキン

Hodges, Miss Olive I., 1902, MP
—17 West Englewood Ave.,
Englewood, New Jersey, U.S.
A.

Hoekje, Rev. (D.D.) & Mrs.
Willis G., 1907, 1908, RCA—
5 Meiji Gakuin, Shiba Ku,
Tokyo. (Tel. Takanawa 3666;
F. C. Fukuoka 1081)

東京市芝區白金今里町 明治學
院5 ホキエ

Holland, Miss Charlie, 1915, M
ES—35 Nakayamate Dori 4-
chome, Kobe. (Tel. Fukiai
5158).

神戸市中山手通4ノ35 ハランド

Holland, Miss Clive, 1939, ME
FB—4 Aoyama Gakuin, Shi-
buya Ku, Tokyo. (Tel. Aoyama
2008-10).

東京市澁谷區 青山學院4號館
ハランド

Holmes, Miss Mary, 1916, SPG
422 Kannonzaki Cho, San-
byaku me, Shimonoseki.

下關市觀音崎町三百目 422
ホームス

Holtom, Rev. (Ph.D., D.D.) &
Mrs. Daniel C., 1910, ABF—1
of 4 Miharu Dai, Naka Ku,
Yokohama. (Tel. Kanto Ga-
kuin, Chojamachi 201, 1253).
横濱市中區三春臺4ノ1 ホルトム

Horn, Rev. (D.D.) & Mrs. E. T.,
1911, ULC—921 Sagimiya, 2-
chome, Nakano Ku, Tokyo.

(Tel. Ogikubo (102) 2293).

東京市中野區鷺宮町2ノ921
ホールン

Horne, Miss Alice C. J., 1906,
CMS—Minami Odori, Ita
Machi, Tagawa Gun, Fuku-
oka Ken.

福岡縣田川郡伊田町南大通
ホールン

Horobin, Miss H. M., 1923,
MSCC—201 Inariyama Machi,
Nagano Ken. (Tel. 215).

長野縣稻荷山町 201 ハロビン

Houle, Miss May M., 1937, PE—
St. Barnabas' Hospital, 66
Saikudani Cho, Tennoji Ku,
Osaka. (Tel. Tennoji 3828).

大阪市天王寺區細工谷町 66 聖
バルナバ病院 ハウル

Howard, Miss R. Dora, 1891
(retired), CMS—61 Asahi
Cho 2-chome, Sumiyoshi
Ku Osaka. (Tel. Ebisu 1486)

大阪市住吉區旭町 2ノ61
ハワード

Howey, Miss Harriet M., 1916,
MEFB—842 W. North St.,
Lima, Ohio, U.S.A.

Hoyt, Miss Olive S., L.H.D.,
1902, ABCFM—65 Okaido 3-
chome, Matsuyama.

松山市大街道 3ノ65 ホイテ

Hubbard, Miss Jeanette, 1935,
PE—Isoyama, Fukuda Mura,
Soma Gun, Fukushima Ken.

福島縣相馬郡福田村磯山

ハーバード

Huckabee, Rev. & Mrs. Weyman
C., 1933, MES—Fraser Insti-
tute, 323 Zakoba Machi, Hi-
roshima.

廣島市雜魚場町323

フレーザ學院 ハツカベ

Hudgins, Miss Mildred, 1936
MES—35 Nakayamate Dori 4
chome, Kobe. (Tel. Fukiai
5158).

神戸市中山手通4ノ35
ハヂンス

Hughes, Miss Alice M., 1897,
(retired) CMS—Minamihara,
Awa Gun, Chiba Ken.

千葉縣安房郡南三原町
ヒュース

Hughes, Miss Olive L., 1936, JAC
—% Mr. Coote, P. O. Box 5,
Ikoma, Nara Ken.

奈良縣生駒私書函5
クート方 ヒュース

Hurd, Miss Helen R., 1911, UCC
—Baika Yochien, Shinsan
Machi, Ueda, Nagano Ken.
(Tel. 9).

上田市新参町 梅光幼稚園
ホード

Husted, Miss Edith E., 1917,
ABCFM—Kobe Joshi Shin-
gakko, Okadayama, Nishino-
miya, Hyogo Ken. (Tel. Ni-
shinomiya 2624).

西宮市岡田山 神戸女子神學校
ヒューステド

Hutchinson, Rev. Canon & Mrs.
Archibald C., 1909, 1912, CMS
—% Church Missionary So-
ciety, 6 Salisbury Sqr., Lon-
don, England.

Hutchinson, Rev. & Mrs. E. G.,
1916, 1919, CMS—% Church
Missionary Society, 6 Salis-
bury Sqr., London, England.

I

Iglehart, Rev. (D.D., Ph.D.) &
Mrs. C. W., 1909, 1911, MEFB
—7 Aoyama Gakuin, Tokyo.
(Tel. Aoyama 2008-10).

東京市澁谷區綠岡 青山學院
7號館 アイグルハート

Iglehart, Rev. (S.T.D.) & Mrs.
E.T., 1904, MEFB—6 Aoyama
Gakuin, Tokyo. (Tel. Aoyama
2008-10).

東京市澁谷區綠岡 青山學院6

アイグルハート

Ilisley, Miss Alice M., 1935, ERC
—33 Uwacho, Komegafukuro,
Sendai. (Tel. 2544).

仙臺市米ヶ袋上町33

イルズレー

Isaac, Miss I. L., 1918, MSCC—
Kyo Machi 1-chome, Gifu.

岐阜市京町1丁目 アイザック

J

James, Miss Ruth, 1931, JRM
Haze, Higashimozu Mura,
Sempoku Gun, Osaka Fu.
(Tel. Fukuda 8).

大阪府泉北郡東百舌鳥村土師

ジェームス

Jansen, Miss Bernice A., 1930,
PE—69 Moto Yanagi Machi,
Sendai. (Tel. 2633).

仙臺市元柳町69 ジャンセン

JAPAN BOOK AND TRACT
SOCIETY,—4 Ginza, 4-cho-
me, Kyobashi Ku, Tokyo.
(Tel. Kyobashi (56) 4573;
F.C. Tokyo 2273).

東京市京橋區銀座4ノ4 基督教
書類會社

Jesse, Miss Mary D., 1911, ABF
—5 of 12 Kita Yoban Cho,
Sendai.

仙臺市北四番丁12ノ5

ゼツシー

Johnson, Miss Katharine, 1922,
MES—Hiroshima Jo Gakuin,
Hiroshima.

廣島市上流川町 廣島女學院

ジョンソン

Johnson, Mr. & Mrs. Theodore,
1925, 1929, IND—1 of 477 Tori-
kai Cho 6-chome, Fukuoka.

福岡市島飼町6丁目477ノ1

ジョンソン

Jones, Miss Ethel, 1935, YJ—1
Nakacho 3-chome, Yotsuya
Ku, Tokyo.

東京市四谷區仲町3ノ1

ジョンズ

Jones, Dr. & Mrs. Frank M.,
1929, PE—St. Barnabas' Hos-
pital, 66 Saikudani Cho,
Tennoji Ku, Osaka. (Tel.
Tennoji 3828; F. C. Osaka
82538); Res.: Shinohara Hon-
machi 2 Chome, Nada Ku,
Kobe. (Tel. Mikage 6041).

大阪市天王寺區細工谷町66

聖バルナバ病院 ジョンズ

神戸市灘區篠原本町2(自宅)

Jones, Rev. H.P. (wife absent),
1908, MES—Kwansei Gakuin,
Koto Mura, Nishinomiya Shi-
gal. (Tel. Nishinomiya 620).

西宮市外甲東村 關西學院

デジョンズ

Jones, Mr. & Mrs. Tudor, 1924,
JEB—108 Shimizu Yume no
Mura, Minato Ku, Kobe.

神戸市湊區夢野村字清水108

ジョンズ

Jorgensen, Mr. & Mrs. Arthur,
1912, YMCA—% International
Committee, YMCA, 347
Madison Ave., New York City.

Jost, Miss Eleanor E., 1928,
UCC—Eiwa Jogakko, Nishi
Kusabuka, Shizuoka. (Tel.
1417).

静岡市西草深町 英和女學校

ジョスト

Juergensen, Miss Agnes, 1924,
AG—66 Takamachi, Hama-
matsu Shi.

濱松市高町66 ジュルゲンセン

Juergensen, Rev. & Mrs. C. F.
1914, (retired), AG—1666
Takinogawa Machi, Takino-
gawa, Tokyo.

東京市瀧野川區瀧野川町1666

ジュルゲンセン

Juergensen, Mrs. Nettie, 1928,
AG—1 of 1 Toda Machi, Sho-
wa Ku, Nagoya.

名古屋市昭和區戸田町1ノ1

ジュルゲンセン

Juergensen, Miss Marie, 1924,
AG—1666 Takinogawa Ma-
chi, Takinogawa Ku, Tokyo.

東京市瀧野川區瀧野川町1666

ジュルゲンセン

K

Kane, Miss Marion E., 1932,
ABCFM—Kobe Jo Gakuin,
Okadayama, Nishinomiya.
(Tel. Nishinomiya 2264-5).

西宮市岡田山 神戸女學院

ケー ン

Karen, Rev. & Mrs. A., 1922,
LEF—Iida Shi, Nagano Ken.

長野縣飯田市清水町

カレー ン

Karns, Miss Bertie, 1920, NC—
48 Kita Hiyoishi Cho, Ima-
gumano, Higashiyama Ku,
Kyoto.

京都市東山區今熊野北日吉町

48

カー ンズ

Kaufman, Miss Emma R., 1912,
YWCA—8, 1-Chome, Suru-
gadal, Kanda Ku, Tokyo.
(Tel. (25) 1118-9).

東京市神田區駿河臺1ノ8 YWCA

カフ マン

Keagey, Miss Margaret D., 1908,
UCC—138 Matsushiro Cho,
Hamamatsu Shi, Shizuoka
Ken.

濱松市松城町138 ケギー

Kendall, Miss Dorothy, 1938,
YWCA—Y.W.C.A., Surugadal
1-chome, Kanda Ku, Tokyo.

東京市神田區駿河臺1丁目

Y.W.C.A.

ケンダル

Kerr, Rev. & Mrs. William C.,
1908, 1912, PN—32 Hitsu Un
Cho, Keijo, Chosen. (Tel. Ko-
kamon 1760; F.C. 10,330).

朝鮮京城府彌雲町32 ケール

Kilburn, Miss Elizabeth H.,
1919, MEFB—Iai Jo Gakko,
Hakodate. (Tel. 1118; F.C.Ha-
kodate 585).

函館市杉並町 道愛女學校

キルバー ン

Killam, Miss Ada, 1902, UCC—
69 Agata Machi, Nagano Shi.
(Tel. 4179).

長野縣縣町69

キラ ム

Kinney, Miss Jane M., 1905,
UCC—2 Torii Zaka, Azabu
Ku, Tokyo. (Tel. Akasaka
1058).

東京市麻布區鳥居坂2 キニー

Kirkaldy, Miss Minnie, 1924,
JRM—Haze, Higashimozu Mu-
ra, Sempoku Gun, Osaka Fu.
(Tel. Fukuda 8).

大阪府泉北郡東百舌鳥村土師

カコー ルデー

Kirtland, Miss Leila G., 1910,
PS—Saiwai Cho, Takamatsu.

高松市幸町

ケルトランド

Knapp, Deaconess Susan T.,
1918, PE(retired)—St. Paul's
University, Iebukuro, Tokyo.

東京市豊島區池袋 立教大學

ナツプ

Knipp, Rev. (D.D.) & Mrs. J. Edgar, 1900, UB—Mildera Shita, Kamide, Otsu Shi, Shiga Ken. (Tel. Otsu 781; FC. Kyoto 9907).

大津市神出三井寺下 ニツプ

Knudten, Rev. & Mrs. A. C., 1920, ULC—14 Tokugawa Cho 2 Chome, Higashi Ku, Nagoya. 名古屋市東區徳川町2ノ14

クヌーテン

Koch, Mr. & Mrs. A. C., 1924, SDA—Minami 6 Jo, Nishi 11-chome, Sapporo, Hokkaido.

札幌市南六條西11丁目 コツホ

Korns, Miss Bonnie, 1936 (contract), MES—Hiroshima Jo Gakuin, Hiroshima.

廣島市上流川町 廣島女學院

コーンス

Korpinen, Rev. & Mrs. A., 1939, LEF—1633 Ikebukuro 3-chome, Toshima Ku, Tokyo.

東京市豊島區池袋3ノ1633

コルピネン

Kramer, Miss Lois, F., 1917, EC—84 Sasugaya Cho, Koishikawa, Tokyo. (Tel. Koishikawa 3546).

東京市小石川區指ヶ谷町84

クレーマ

Kriete, Rev. (D.D.) & Mrs. Carl D., 1911, ERC—162 Higashi Samban Cho, Sendai. (Tel. 4395).

仙臺市東三番丁162 クリーテ

Kriete, Miss Margaret R., 1938, ERC—162 Higashi Samban Cho, Sendai. (Tel. 4395).

仙臺市東三番丁162 クリーテ

Kuecklich, Miss Gertrud, 1922, EC—310 Sumida Machi 2-chome, Mukojima Ku, Tokyo.

東京市向島區隅田町2ノ310

キユクリツヒ

Kuyper, Rev. & Mrs. Hubert, 1911, 1912, RCA—1852 Nakajima Ura, Oita Shi.

大分市中島浦1852 カイパー

KYO BUN KWAN,—2 Ginza, 4-chome, Kyobashi Ku, Tokyo. (Tel. Kyobashi 7001,252).

東京市京橋區銀座4ノ2 教文館

L

Laaksonen, Miss Martha, 1937, LEF—Minami 12 Jo Nishi 12-chome, Sapporo.

札幌市南十二條西十二丁目

ラークソネン

Lade, Miss Helen R., 1922, PE—Church Missions House, 281 Fourth Ave., New York City.

Lake, Rev. (D.D.) & Mrs. Leo C., 1916, PN—2, Kita 7 Jo, Nishi 6-chome, Sapporo, Hokkaido.

札幌市西6丁目2 レイク

Lancaster, Miss Cecile E., 1920, SBC—Seinan Jo Gakuin, Itozu, Kokura Shi, Fukuoka Ken. (Tel. 964).

小倉市 西南女學院

ランカスター

Lane, Miss Evelyn A., 1912, CMS—Seishi Jo Gakuin, Sarushinden, Ashiya, Hyogo Ken.

兵庫縣芦屋申新田 聖使女學院

レーン

Lang, Rev. & Mrs. Ernst, 1928, L—Liebenzeller Mission, Bad Liebenzell, Wtbg., Germany.

Larson, Miss Adelia, 1937, SAM—15 Uenohara, Nakano Ku, Tokyo.

東京市中野區上ノ原15

レーソン

Lea, Miss L., 1927, SPG—Shoin
Koto Jo Gakko, Aotani Cho,
3-chome, Nada Ku, Kobe.

神戸市灘區青谷町 松蔭高等女
學校 リー

Leach, Miss D. E. M., 1937, IND
8 Sakae Cho, Shiba Ku, To-
kyo.

東京市芝區榮町 8 リーチ

Lediard, Miss Ella, 1916, UCC
—14 Saibansho Dori, Kana-
zawa Shi. (Tel. 1607).

金澤市裁判所通14 レデヤード

Lee, Miss Mabel, 1903, MEFB—
596 Kuhonji, Oemachi, Ku-
mamoto. (Tel. 4447).

熊本市大江町九品寺596 リー

LeGalley, Mr. Charles M., 1929,
ERC—41 Uwacho, Konegafu-
kuro, Sendai. (Tel. 1959).

仙臺市米ヶ袋上町41 レガリー

Lehman, Miss Lois, 1922, UCC
—2 Torizaka, Azabu, Tokyo.
(Tel. Akasaka 1058).

東京市麻布區鳥居坂2 レーマン

Leith, Miss M. Isobel, 1933,
UCC—Cartmell Kaikan, 324
Hyakkoku Machi, Kofu Shi.
(Tel. 1166).

甲府市百石町 324 カートメル
會館 リース

Lemmon, Miss Vivian, 1930,
IND—Modera, Cal., U.S.A.

Lewis, Rev. & Mrs. Hunter M.,
1932, PE—50 Ike no Dai, Ko-
riyama.

郡山市池ノ臺50 ルイス

Liggett, Miss Mary E., 1938, R
CA—Baiko Jo Gakuin, Shi-
monoseki.

下關市 梅光女學院 リゲット

Lindsay, Miss Olivia C., 1912,
UCC—16 Lynd Ave., Toronto,
Ont., Canada. After Sept., 96
Hoei Kami Cho, Fukui Shi.

福井市寶永上町96 リンゼイ

Lindsey, Miss Lydia A., 1907,
ERC—16 Juniken Cho, Ko-
megafukuro, Sendai. (Tel.
3673).

仙臺市米ヶ袋十二軒丁16

リンゼー

Linn, Rev. & Mrs. J. K., 1915,
ULC—448 Umabashi 4-chome,
Suginami Ku, Tokyo.

東京市杉並區馬橋4ノ448 リン

Lippard, Rev. (D.D.) & Mrs. C.
K., 1900, ULC—124 Teizuka-
yama, Nishi 4-Chome, Sumi-
yoshi Ku, Osaka. (A).

大阪市住吉區帝塚山西4ノ124

リッパード

Lippard, Miss Faith, 1925, ULC
—90 Dogashiba Cho, Tennoji
Ku, Osaka. (A).

大阪市天王寺區堂ヶ芝町90

リッパード

Livingston, Miss Anne A., 1913,
EPM—8 Sakae Cho, Shiba Ku,
Tokyo.

東京市芝區榮町8

リヴィングストン

Lloyd, Rev. & Mrs. J. H., 1908,
1914, PE—Higashi Kachima-
chi, Wakayama Shi, Waka-
yama Ken. (F. C. Osaka
68232).

和歌山市東徒町 ロイド

Lloyd, Miss Mary, 1929, JRM—
Haze, Higashimozu Mura,
Sempoku Gun, Osaka Fu.
(Tel. Fukuda 8).

大阪市泉北郡東百舌鳥村土師

ロイド

Logan, Rev. (D.D.) & Mrs.
Charles A., 1902, 1936, PS—
Marugame.

丸龜市 ローガン

Loomis, Miss Clara D., 1901, (re
tired), IND—212 Bluff, Yoko-
hama.

横濱市山手212 ルーミス

Luben, Rev. & Mrs. Barnard M.,
1929, 1932, RCA—2 Meiji Ga-
kuin, Shirokane, Shiba Ku,
Tokyo. (Tel. Takanawa 3666).

東京市芝區白金 明治學院2

ルベン

Luke, Mr. & Mrs. Percy T.,
1932, IND—P. O. Box 1558,
Johannesburg, South Africa.

Lumpkin, Miss Estelle, 1911,
PS—Tokushima Honcho, To-
kushima.

徳島市徳島本町 ランプキン

Lynn, Mrs. Harrison A., 1921,
WU—Kyoritsu Joshi Shin-
gakko, 212 Yamate Cho, Yo-
kohama. (Tel. 2-3003).

横濱市山手212 共立女子神學校

リン

M

MacCausland, Miss Isabelle,
(L.H.D.) 1920, ABCFM—Kobe
Jo Gakuin, Okadayama, Ni-
shinomiya. (Tel. Nishinomiya
2264-65).

西宮市岡田山 神戸女學院

マコズランド

MacDonald, Miss Ethel G., 1929,
PCC—Nagamine Yama, O-
ishi, Nada Ku, Kobe.

神戸市灘區大石長峰山

マクドナルト

MacKay, Mr. & Mrs. George W.,
1911, PCC—Tansui, Taiwan.

臺灣 淡水

マケイ

MacKay, Rev. & Mrs. Malcolm
R., 1934, PCC—37 Aoi Cho,
Higashi Ku, Nagoya.

名古屋市東區青井町 マカイ

Mackenzie, Miss Virginia M.,
1919, PN—Baiko Jo Gakuin,
Maruyama Machi, Shimono-
seki Shi.

下關市丸山町 梅光女學院

マケンゼー

Mackintosh, Miss Sabine E.,
1916, EPM—Tainan, Formosa.

臺灣 臺南 長老教女學校

マツキントツシ

MacLean, Miss Jean C., 1928,
PCC—Nagamine Yama, Oishi,
Nada Ku, Kobe.

神戸市灘區大石長峰山

マクレーン

MacLeod, Rev. Duncan (D.D.),
1907, EPM—Shinro, Tainan,
Formosa.

臺灣臺南新樓 マクロード

MacLeod, Miss Ruth, 1934,
EPM—Shinro, Tainan, For-
mosa. (A).

臺灣臺南新樓 マクロード

MacMillan, Rev. & Mrs. Hugh
A., 1924, PCC—100 Adelaide
St., West, Toronto, Ontario,
Canada.

Madden, Miss Grace, IND—678
Nakamiya Cho, Asahi Ku,
Osaka.

大阪市旭區中宮町678 マデン

Madden, Mr. & Mrs. M. B., 18
95, IND—678 Nakamiya Cho,
Asahi Ku, Osaka.

大阪市旭區中宮町678 マデン

Mann, Rt. Rev. Bishop & Mrs.
J. C., 1905, 1908, CMS—303
Maeshinya, Haruyoshi, Fu-
kuoka. (FC. Fukuoka 16135).

福岡市春吉前新屋303 マン

Martin, Rev. & Mrs. David P., 1923, 1929, PN—8 Nishi 1-chome, Kitabatake, Sumiyoshi Ku, Osaka.

大阪市住吉區北畠西1ノ8

マーテン

Martin, Prof. (Ped.D.) & Mrs. J. V., 1900, 1914, IND—67 2-chome, Aotani Machi, Nada Ku, Kobe.

神戸市灘區青谷町2ノ67

マーテン

Matthews, Rev. & Mrs. W.K., 1902, MES—Kwansei Gakuin, Koto Mura, Nishinomiya Shigai. (Tel. Nishinomiya 620).

西宮市外甲東村 關西學院

マシユース

Matthewson, Miss Mildred, E., 1936, UCC—Eiwa Jo Gakko, Atago Cho, Kofu, Yamanaishi Ken. (Tel. 2591).

甲府市愛宕町 英和女學校

マシユソン

Mauk, Miss Laura, 1915, EC—84 Sasugaya Cho, Koishikawa Ku, Tokyo. (Tel. Koishikawa 3546).

東京市小石川區指ヶ谷町84

モーク

Mayer, Rev. (D.D.) & Mrs. Paul S., 1909, EC—500 1-chome, Shimo Ochiai, Yodobashi Ku, Tokyo. (F.C. Tokyo 89343).

東京市淀橋區下落合1ノ500

メーヤー

McAlpine, Rev. & Mrs. James A., 1935, PS—Mieji Cho, Gifu Shi.

岐阜市美江寺町 マカルビン

McCaleb, Mr. J. M., 1892, IND—68 Zoshigaya 1-chome, Toshima Ku, Tokyo. (F.C. Tokyo 4909).

東京市豊島 雜司ヶ谷1ノ68

マツケレブ

McCall, Rev. & Mrs. C. F., 1908, ABCFM—Kusale, Caroline Islands, South Seas.

McCoy, Rev. (D.D.) & Mrs. R. D., 1904, UCMS, CLSJ—354 Nakazato Machi, Takinogawa Ku, Tokyo. (Tel. Komagome 523).

東京市瀧野川區中里町354

マコイ

McCrory, Miss Carrie H., 1913, PN—16 of 1 Tomioka Cho, Otaru Shi, Hokkaido.

北海道小樽市富岡町1ノ16

マクロリー

McDonald, Miss Mary D., 1911, PN—Tokyo Joshi Daigaku, Iogi Machi, 3-chome, Suginami Ku, Tokyo. (Tel. Ogikubo 2049).

東京市杉並區井荻町3丁目 東京女子大學 マクドナルド

McGrath, Miss Violet, 1928, JRM—Haze, Higashimozu Mura, Sempoku Gun, Osaka Fu. (Tel. Fukuda 8).

大阪府泉北郡東百舌鳥村土師

マグラス

McIlwaine, Rev. Heber R., 1934, OPC—% Y M C A, Mitoshiro Cho, Kanda, Tokyo.

東京市神田區美土代町 基督教青年會館 マキルエン

McIlwaine, Rev. William A., 1919, PS—3 of 7 Nozaki Dori 4-chome, Fukiai Ku, Kobe.

神戸市葦合區野崎通 4丁目7ノ4

マキルエン

McKelvie, Miss Janet K., 1936, MEFB—Fukuoka Jo Gakko, Fukuoka Shi. (Tel. Nishi 22 22).

福岡市 福岡女學校

マケルヴァイ

McKenzie, Mr. & Mrs. A.P.,
1920, UCC—Kwansei Gakuin,
Nishinomiya Shigai. (Tel.
Nishinomiya 620).

西ノ宮市外甲東村 關西學院

マケンジ

McKim, Miss Bessie M., 1904,
PE (retired)—Shinjuku Kai-
gan, Zushi, Kanagawa Ken.

神奈川縣逗子町新宿海岸

マキム

McKim, Miss Nellie, 1915, PE
—American Church Mission,
Ikebukuro, Toshima Ku. To-
kyo.

東京市豊島區池袋 アメリカン・

チャーチ・ミツシヨン マキム

McKnight, Rev. & Mrs. W.Q.,
1919, ABCFM—Hidakami No-
jo, Yoneyama Mura, Nakatsu-
yama, Tome Gun, Miyagi Ken.
(F.C. Sendai 4630).

宮城縣登米郡米山村中津山 日

高見農場

マクナイト

McLachlan, Miss A. May, 1924,
UCC—Eiwa Jo Gakko, Nishi
Kusabuka Cho, Shizuoka
Shi. (Tel. 1417).

静岡市西草深町 英和女學校

マクラクラン

McLeod, Miss Anna O., 1910,
UCC—324 Hyakkoku Machi,
Kofu. (Tel. 1166).

甲府市百石町324 カートメル會館

マクラウド

McNaughton, Rev. & Mrs. R.E.,
1928, IND—65 Suginami Cho,
Hakodate, Hokkaido. (A).

北海道函館市杉並町65

マクノートン

McSparran, Dr. & Mrs. Joseph
L., 1917, IND—100 Yamashi-
ta Cho, Yokohama. (Tel. 2-
4974) Office: 7 Nihon O-
dori, Naka Ku, (Tel. 2-3203)
Telegrams: McSparran Yo-
kohama).

横濱市中區山下町100

マクスバラン

McWilliams, Rev. & Mrs. W.R.,
1916, UCC—Wesley Bldg., 299
Queen Street, West, Toronto,
Canada.

Melin, Miss Agnes S., 1919, 19
37, IND—Woman's Christian
College, Iogi Machi, Sugina-
mi Ku, Tokyo. (Tel. Ogikubo
2049).

東京市杉並區井荻町 東京女子

大學

メリーン

Melson, Rev. D. P. (Ph.D.), 1938,
MES—3 Cho, Ashiya Ekishita,
Hyogo Ken.

兵庫縣蘆屋驛下三丁 メルソン

Merrill, Miss Katharine, 1924,
ABCFM—65 Okaido 3-chome,
Matsuyama.

松山市大街道3ノ65 メリル

Meyers, Rev. (D.D.) & Mrs. J. T.,
1893, 1926, MES—114 Kuni-
tomi, Okayama.

岡山市國富114 マイヤス

Mickle, Mr. & Mrs. Joe J., 1921,
MES—Kwansei Gakuin, Ko-
to Mura, Nishinomiya Shi-
gai. (Tel. Nishinomiya 620).

西宮市外甲東村 關西學院

ミクル

Miles, Miss Mary, 1921, PN—
Hokuriku Jo Gakko, 10 Kami
Kakinoki Batake, Kanazawa
Shi.

金澤市上柿ノ木島10 北陸女學
校

マイルス

Millard, Mr. & Mrs. F. R., 1929, SDA—Nippon San-Iku Gakuin, Showa Machi, Kimitsu Gun, Chiba Ken. (Tel. Narawa 18).

千葉縣君津郡昭和町 日本三育學院 ミラード

Millard, Miss Edith, 1937, SDA—Box 7, Suginami P. O., Tokyo (Tel. Ogikubo 2051).

東京市杉並局私書函7 ミラード

Miller, Miss Erma, L., 1926, MM 1 of 42 Muromura Machi, Ogaki, Gifu Ken. (A).

岐阜縣大垣市室村町42ノ1 ミラー

Miller, Miss J. M., 1935, MSCC—Kiyomachi 1-chome, Gifu.

岐阜市京町1丁目 ミラー

Miller, Rev. (D.D.) & Mrs. L. S. G., 1907, ULC—Kyushu Gakuin, Kumamoto.

熊本市大江町 九州學院 ミラー

Mills, Rev. E.O., 1908, SBC—1041 Narutaki Cho, Nagasaki.

長崎市鳴瀧町1041 ミルス

Minkinen, Rev. & Mrs. T., 1905, LEF—Suomi-Finland, Mechelinink, 8 B, Helsinki.

Monk, Miss Alice M., 1904, PN—Minami 5 Jo, Nishi 17-chome, Hokusei Jo Gakko, Sapporo. (Tel. 2083).

札幌市南五條西17丁目 北星女學校 モンク

Montgomery, Rev. & Mrs. W. E., 1909, EPM—Shinro, Taiwan, Formosa.

臺灣臺南新樓 モントゴメリー

Moore, Rev. & Mrs. B. C., 1924, RCA—% Meiji Gakuin, Shirokane, Shiba Ku, Tokyo. (F.C. Fukuoka 20927).

東京市芝區白金 明治學院

モーア

Moore, Rev. & Mrs. Lardner W., 1924, PS—Box 230, Nashville, Tenn., U.S.A.

Moore, Miss Helen G., 1931, ME FB—Kwassui Jo Gakko, Higashi Yamate, Nagasaki. (Tel. 1416).

長崎市東山手 活水女學校

モーア

Moran, Rev. & Mrs. Sherwood F., 1916, ABCFM—57 Kumoi Cho, Nishinomiya.

西宮市雲井町57 モラン

Morris, Rev. & Mrs. J. Kenneth, 1925, PE—13 of 1 Asukai Cho, Tanaka, Kyoto. (Tel. Kami 7070).

京都市田中飛鳥井町1ノ13

モリス

Morris, Miss Kathleen, 1932, JRM—Haze, Higashimozu Mura, Sempoku Gun, Osaka Fu. (Tel. Fukuda 8).

大阪府泉北郡東百舌村土師

モーリス

Moseley, Mrs. C. B. (retired), MES—Mercer Island, Seattie, Wash., U.S.A.

Moss, Miss Adelaide F., 1918, MSCC—49 Nishishiro Cho 3-chome, Takata Shi, Niigata Ken.

新潟縣高田市西城町3ノ49

マース

Moss, Rev. Frank H., Jr., 1934, PE—79 Kita Nibancho, Sendai.

仙臺市北二番丁79 モツス

Munroe, Rev. (D.D.) & Mrs. Harry H., 1905, 1906, PS—Hama no Cho, Takamatsu, Kagawa Ken.

香川縣高松市濱ノ町 マンロー

Murray, Miss Edna B., 1921,
PE—St. Margaret's School,
Kugayama, 3-chome, Sugina-
mami Ku, Tokyo. (Tel. O-
gikubo 2118).

東京市杉並區久我山5丁目 立教
女學校 マレイ

Murray, Miss Elsa R., 1928,
JRM—7, Tomizawa, Naga-
machi, Sendai Shi. (Tel. 4318)
仙臺市長町富澤7 マレー

Musser, Mr. & Mrs. C. K., 1926,
IND—357 Ikejiri, Setagaya
Ku, Tokyo.

東京市世田谷區池尻町357
マツサ

Myers, Rev. (D.D.) & Mrs.
Harry W., 1897, 1898, PS—
Box 330 Nashville, Tenn., U.
S. A.

Mylander, Miss Ruth, 1909,
FMA—50 Maruyama Dori 1-
chome, Sumiyoshi Ku, Osaka.
(Tel. Tengachaya 2989).

大阪市住吉區丸山通1ノ50
マイランダー

N

Naefe, Miss Alma C., 1935, ERC
33 Uwacho, Komegafukuro,
Sendai. (Tel. 2544).

仙臺市米ヶ袋上町33 ネーフ

**Nash, Miss Elizabeth, 1891, (re-
tired), CMS—% Church Mis-
sionary Society, 6 Salisbury
Sqr., London, England.**

**NATIONAL BIBLE SOCIETY
OF SCOTLAND, 95 Yedo Ma-
chi, Kobe Ku, Kobe. (Tel.
Sannomiya 2725; FC. Kobe
4630).**

神戸市神戸區江戸町95 日本聖
書協會

**NATIONAL SUNDAY SCHOOL
ASSOCIATION OF JAPAN,
13 Nishiki Cho, 1-chome,**

**Kanda Ku, Tokyo. (Tel.
Kanda 2774).**

東京市神田區錦町1ノ13 日本日
曜學校協會

Nelson, Mr. & Mrs. A. N., 1918,
SDA—Box 7, Suginami P. O.
Tokyo. (Tel. Ogikubo 2051).
東京市杉並局私書函7 ネルソン

Nettleton, Miss Mary, 1929, PE
—% S. P. G., Tufton Street,
Westminster, S. W., London,
England.

Newbury, Miss Georgia M., IND
—Bunka Apts., Moto Machi,
Hongo Ku, Tokyo.

東京市本郷區元町 文化アパー
トメント ニュウベリー

Newland, Mr. & Mrs. Aubrey H.,
1938, JAC—2 Takanawa Cho,
Kamikyo Ku, Kyoto.

京都市上京區高繩町2
ニユーランド

Nichols, Rt. Rev. Bishop (D.D.)
& Mrs. S. H., 1911, PE—Kara-
sumaru Dori, Shimotachi Uri,
Kyoto. (Tel. Nishijin 2372;
F.C. Osaka 38079).

京都市烏丸通下立賣 ニコルス

Nicholson, Miss Goldie M., 1932,
ABF—69 Hojoguchi, Himeji.
姫路市北條口69 ニコルソン

Nicholson, Mr. & Mrs. Herbert
V., 1915, 1920, AFP—Higashi
Hara Machi, Mito Shi.
From Sept.: Gloucester House,
Nagamine Yama, Oishi, Nada
Ku, Kobe.

水戸市東原町 九月ヨリー神戸
市灘區大石長峰山 グローセス
ター・ハウス ニコルソン

Niemel, Miss Tyyne, 1926, LEF
—Suomi - Finland, Malmin-
katu 12, Heisinki.

Noordhoff, Miss Jeane, 1911,
RCA—16 Higashi Yamate,
Nagasaki Shi.
長崎市東山手16 ノールドフ

Norman, Rev. (D.D.) & Mrs. Daniel, 1897 (retired), UCC 2073 Karuizawa, Nagano Ken.

長野縣輕井澤町2073 ノーマン

Norman, Rev. & Mrs. W. H. H., 1932, 14 Nakatakajo Machi, Kanazawa. (after Sept.).

金澤市中鷹匠町14 ノーマン

Noss, Rev. & Mrs. George S., 1921, ERC—10 Daiku Machi, Aomori. (Tel. 3563).

青森市大工町10 ノッス

Nothhelfer, Rev. & Mrs. Karl, 1929, L—1934 Tamagawa Todoroki Machi 1-chome, Setagaya Ku, Tokyo. (Tel. Tamagawa 201; F.C. Tokyo 153536).

東京市世田谷區玉川等々力町
1ノ1934 ノートヘルファア

Nugent, Rev. & Mrs. W. Carl, 1920, ERC—308 Shinchiku Higashi Dori, Yamagata. (Tel. 1348).

山形市新築東通308 ヌヂェント

Nuno, Miss Christine M., 1925, PE—St. Luke's Hospital, Tsukiji, Tokyo. (Tel. Kyobashi 6101-8).

東京市京橋區築地 聖ルカ病院
ヌノー

O

Ogburn, Rev. & Mrs. N. S., 1912, 1921, MES—Kwansei Gakuin, Koto Mura, Nishinomiya Shigai. (Tel. Nishinomiya 620).

西宮市外甲東村 關西學院

オグバン

Oglesby, Mrs. J. M., 1931, PE—Karasumaru Dori, Shimotachiuri, Kyoto. (Tel. Nishijin 2372).

京都市烏丸通下立賣

オグレスビー

Oldridge, Miss Mary Belle, 19-20, MEFB—Argonia, Kansas, U.S.A.

Olds, Rev. (D.D.), C. B., 1902, ABCFM—14 Beacon St., Boston, Mass., U.S.A.

Olson, Dr. & Mrs. Elmer H., 1935, SDA—37 Shinzenji Dori 2-chome, Fukiai Ku, Kobe.

神戸市葺合區神仙寺通2ノ37

オルソン

Oltman, Mr. & Mrs. Paul V., 1931, PN—1 Meiji Gakuin, Shirokane, Imazato Cho, Shiba Ku, Tokyo. (Tel. Takana- wa 3666-8).

東京市芝區白金今里町 明治學
院構内1號 オルトマン

Oltmans, Mrs. Albert, 1915, RCA—5 Meiji Gakuin, Shirokane, Shiba Ku, Tokyo. (Tel. 44-3666).

東京市芝區白金今里町 明治學
院5 オルトマンズ

Oltmans, Miss C. Janet, 1914, RCA—37 Yamate Cho, and Ferris Seminary, 178 Yamate Cho, Yokchama. (Tel. 2-1870).

横濱市山手178 フェリス和英女
學校 オルトマンズ

Outerbridge, Rev. (D.D. S.T.D.) & Mrs. H. W., 1910, UCC—Kwansei Gakuin, Koto Mura, Nishinomiya Shigai. (Tel. Nishinomiya 620).

西宮市外甲東村 關西學院

アウタブリッヂ

Overton, Mr. Douglas W., 1936, PE—St. Paul's University, Ikebukuro, Tokyo.

東京市豊島區池袋 立教大學

オバートン

Oxford, Mr. & Mrs. J. S. 1910,
MES—23 Kita Nagasa Dori 4-
chome, Kobe. (Tel. Fukiai
5504).

神戸市北長狭通4ノ23

オックスフォード

P

Paine, Miss Mildred Anne,
1920, MEFB—Aikei Gakuen,
Motoki Machi, 1-chome, A-
dachi Ku, Tokyo. (Tel. Ada-
chi 2815).

東京市足立區本木町1 愛惠學園
ペイン

Palmer, Miss Helen M., 1921,
PN—Wilmina Jo Gakko, Ta-
matsukuri, Higashi Ku, O-
saka. (Tel. Higashi 3220).

大阪市東區玉造 ウキルミナ女
學校 パーマ

Palmer, Miss M. E., 1936, JRM
—Haze, Higashimozu Mura,
Sempoku Gun, Osaka Fu.
(Tel. Fukuda 8).

大阪府泉北郡東百舌鳥村土師
パーマー

Palmore, Rev. & Mrs. P. L., 1922,
MES—Crew, Virginia, U.S.A.

Parker, Mr. & Mrs. Kenneth A.,
1930, UCC—Canadian Aca-
demy, Aotani Cho, Kobe. (Tel.
Mikage 4957).

神戸市灘區青谷町 加奈陀學院
パーカ

Parkinson, Rev. R. C., 1937, SPG
—5-chome, Shimo Yamate
Dori, Kobe Ku, Kobe.

神戸市神戸區下山手通り5丁目
パーキンソン

Parr, Miss Dorothy A., 1927,
CJPM—445 Hyakken Machi,
Maebashi Shi, Gumma Ken.

群馬縣前橋市百軒町445 パー

Patten, Miss Lora M., 1936, AB
F—51 Demma Cho 1-chome,
Yotsuya Ku, Tokyo.

東京市四谷區傳馬町1ノ51

パテン

Peavy, Miss Anne R., 1923, MES
—Lambuth Jo Gakuin, Ishi-
gatsuji, Tennoji, Osaka. (Tel.
Minami 1475).

大阪市天王寺區石ヶ辻 ランバ
ス女學院 ビーヴィ

Peckham, Miss Caroline S., 19-
15, MEFB—Kwassui Jo Gakko,
Nagasaki. (Tel. 1416; F.C. Fu-
kuoka 11115).

長崎市 活水女學校 ベカム

Peet, Miss Azalia E., 1916,
MEFB—Hama no Jo, Kushi-
kino Machi, Kagoshima Ken.

鹿児島縣日置郡串木町濱ノ城
ピート

Penny, Miss Florence E., 1932,
JRM—Haze, Higashimozu
Mura, Sempoku Gun, Osaka
Fu. (Tel. Fukuda 8).

大阪府泉北郡東百舌鳥村土師
ペニー

Peters, Miss A. F., 1930, PE—
St. Luke's Hospital, Tsuki-
ji, Tokyo. (Tel. Kyobashi
6101-8).

東京市京橋區築地 聖ルカ病院
ピータース

Pfaff, Miss Anne M., 1937, MM
—1 of 42 Muromura Machi,
Ogaki, Gifu Ken.

岐阜縣大垣市室村町42ノ1

パツフ

Philipps, Miss E. G., 1901, SPG
—108 Zoshigaya, Koishika-
wa Ku, Tokyo.

東京市小石川區雜司ヶ谷108

フィリップス

Phinney, Rev. & Mrs. E. Sterl,
1937, WMCA—3622 Nagasaki
Nakacho 2-chome, Toshima
Ku, Tokyo. (F.C. Tokyo 374
83).

東京市豊島區長崎仲町 2ノ3622

フィンニー

Pickens, Miss Lillian O., 1918,
FMA—Langley, Whidby Is-
land, Wash., U.S.A.

Pider, Miss Myrtle Z., 1911,
MEFB—Tokyo Joshi Daigaku,
124 Jogi Machi 3-chome, Su-
ginami Ku, Tokyo. (Tel. Ogi-
kubo 2049).

東京市杉並區井荻町3ノ124 東
京女子大學

パイダー

Pieters, Miss Jennie A., 1905,
(retired), RCA—% Albertus
Pieters, Holland, Mch., U.S.A.

Pietsch, Rev. & Mrs. Timothy,
1936, SAM—Seinan Gakuin,
Nishi Shin Machi, Fukuoka.
(Tel. Nishi 3170-4).

福岡市西新町 西南學院

ピーチ

Pifer, Miss B. Catherine, 1901,
ERC—307 Nagasaki Higashi
Machi 3-chome, Toshima Ku,
Tokyo. (Tel. Cchiai 2119).

東京市豊島區長崎東町3ノ307

パイファア

Pond, Miss Helen M., 1923, PE
—% Church Missions House,
281 Fourth Ave., New York
City, U.S.A.

Pott, Rev. Roger P., 1935, SPG
—International School, 253
Yamate Cho, Naka Ku, Yo-
kohama.

横濱市中區山手町253 バット

Potts, Miss Marion, 1921, ULC
—Kyushu Jo Gakuin, Kuma-
mcto Shigai.

熊本市外室園 九州女學院

パッツ

Powell, Miss L., R.N., 1934, MS
CC—% Church House, 604
Jarvis St., Toronto 5, Ont.,
Canada.

Powlas, Miss Annie, 1919, ULC
—14 Yanagiwara Cho 3-cho-
me, Honjo Ku, Tokyo.

東京市本所區柳原町3ノ14

パウラス

Powlas, Miss Maud, 1918, ULC
—Jiaien, Kamimizu Machi,
Kumamoto.

熊本市神水町 慈愛園

パウラス

Powles, Rev. & Mrs. P. S. C., 19
16, MSCC—% Church House,
604 Jarvis Street, Toronto 5,
Ont., Canada.

Pratt, Miss Susan A., 1892, WU
(retired)—316 Bible House,
New York City, U.S.A.

Preston, Miss Evelyn D., 1908,
CMS—8 Chalbert Street, Lon-
don, N. W. 8., England.

Price, Rev. & Mrs. P. G., 1912,
UCC—8-chome, Hisaya Cho,
Nagoya Shi.

名古屋市久屋町8丁目6

プライス

R

Ramsay, Miss Margaret M.,
1928, PCC—79 Miyamae Cho,
Taihoku, Formosa.

臺灣 臺北市宮前町79

ラムゼイ

Ray, Rev. (D.D.) & Mrs. J. F.,
1904, SBC—456 Senda Machi,
Hiroshima Shi.

廣島市千田町456 レイ

Reeve, Rev. & Mrs. Warren S.,
1927, 1933, PN—775 Hirano
Nagare Machi, Sumiyoshi
Ku, Osaka. (F.C. Osaka
111844).

大阪市住吉區平野流町775

リーヴ

Reifsnider, Rt. Rev. Bishop
(D.D.) & Mrs. C. S., 1901,
PE—American Church Miss-
ion, Ikebukuro, Tokyo. (Tel.
Otsuka 1817).

東京市豊島區池袋 アメリカン
チャーチ・ミツシヨン

ライフスナイダー

Reischauer, Rev. (D.D., LL.D.)
& Mrs. A. Karl, 1905, PN—%
Board of Foreign Missions of
the Presbyterian Church in
the U.S.A., 156 Fifth Avenue,
New York City.

Reiser, Miss A. Irene, 1920, PN
Hokuriku Jo Gakko, 10 Kami
Kakinoki Batake, Kanazawa.

金澤市上柿ノ木島10 北陸女學
校 ライザー

Rennie, Rev. William, 1906,
IND—37 Hitomi Cho, Hako-
date Shi, Hokkaido.

函館市人見町37 レニ

Rhoads, Miss Esther B., 1921,
AFP—30 Koun Cho, Mita,
Shiba Ku, Tokyo. (Tel. Mita
3390)

東京市芝區三田功運町30

ローヅ

Rhodes, Mr. & Mrs. E. A., 1919,
IND—35 Hongo Cho 2-chome,
Naka Ku, Yokohama.

横濱市中區本郷町 2ノ35 ローヅ

Rich, Major & Mrs. Victor C.,
1937, SA—76 Osato, Hom-
moku Machi, Naka Ku, Yoko-
hama. (Tel. Office, Kudan 479
& 2344; F.C. Tokyo 4400).

横濱市中區本牧町大里76

リッチ

Richardson, Miss Constance M.,
1911, CMS—146 Koura Cho
5-chome, Sako Machi, Toku-
shima Shi.

徳島市佐古町小浦町5ノ146

リチャードソン

Richert, Mr. & Mrs. Adolph R.,
1924, 1925, IND—1 of 477 To-
rikai Cho 6-chome, Fukuoka.

福岡市鳥飼町6丁目477ノ1

リチャード

Riker, Miss Jessie, 1904, PN—
17 Miyajiri Cho, Yamada Shi,
Ise.

伊勢山田市宮後町17 ライカー

Riker, Miss Susannah M., 1926,
PN—61 Naka 1-chome, Kita-
batake, Sumiyoshi Ku, Osaka.

大阪市住吉區北島中1ノ61

ライカー

Roberts, Rev. & Mrs. Floyd L.,
1929, ABCFM—7, 7-Chome,
Shiotsuke Dorl, Showa Ku,
Nagoya.

名古屋市昭和區鹽付通7ノ7

ラバツ

Robertson, Mr. & Mrs. Keith E.
D., 1937, JAC—17 Kita Shin-
machi, Ikoma Machi, Nara
Ken.

奈良縣生駒町北新町 17

ロバトサン

Robinson, Miss Amy, 1936, PS
—Nagahel Cho 5-chome, Na-
goya.

名古屋市長堤町5丁目

ラビンソン

Robinson, Miss H. M., 1912, MS
CC—8 Otabako Cho 3-chome,
Showa Ku, Nagoya.

名古屋市昭和区御蔭町3ノ8

ロビンソン

Roe, Miss Mildred, 1927, YWCA,
18 of 10 Higashi Shinano Ma-
chi, Yotsuya Ku, Tokyo. (Tel.
35-5237).

東京市四谷區東信濃町10ノ18

基督教女子青年會館日本同盟

ロウ

Rogers, Miss Elizabeth, 1937,
PE—St. Margaret's School,
Kugayama 3-chome, Sugina-
mi Ku, Tokyo.

東京市杉並區久我山3丁目 立教
女學校

ロージャース

Rorke, Miss M. Luella, 1919,
UCC—% Mrs. A. M. Cross,
Port Hope, Ont., Canada. Af-
ter Sept., Asahi Yochien, 69
Agata Machi, Nagano, Shi.
(Tel. 4179).

長野市縣町69 旭幼稚園 ローク

Rose, Rev. & Mrs. Lawrence,
1934, PE—% Church Missions
House, 281 Fourth Avenue,
New York, U.S.A.

Rumball, Mr. W. E. P., 1936,
CJPM—56 Maple Ave., Grims-
by, Ontario, Canada.

Rupert, Miss Nettie L., 1913,
IND—Emmaus House, 161
Yamamoto Dori 4-chome,
Kobe.

神戸市山本通4ノ161 エメス・
ハウス

ルーバート

Rusch, Mr. Paul, 1926, PE—
St. Paul's University, Ikebu-
kuro, Tokyo.

東京市豊島區池袋 立教大學

ラツシュ

Ryan, Miss Esther L., 1913, UCC
—96 Hoekami Cho, Fukui
Shi, Fukui Ken. (A).

福井縣福井市寶永上町96

ライアン

Ryder, Miss Gertrude E., 1908,
ABF — 51 1-chome, Denma
Cho, Yotsuya Ku, Tokyo.

東京市四谷區傳馬町1ノ51

ライダー

S

Sansbury, Rev. & Mrs. C. K.,
1932, SPG—Seikokai Shinga-
kuin, 1612 Ikebukuro 3-cho-
me, Toshima Ku, Tokyo.

東京市豊島區池袋3ノ1612 聖公
會神學院

サンスベリー

Santee, Miss Helen C., 1908, IND
—Emmaus House, 161 Yama-
moto Dori 4-chome, Kobe.

神戸市山本通4ノ161 サンテー

Sarvis, Mrs. H. C., IND—Canton,
Mo., U.S.A.

Saunders, Miss Violet A. M., 19
31, UCC—96 Hoeikami Cho,
Fukui.

福井市寶永上町96 サンダース

Savary, Rev. & Mrs. R. N., 1937,
MSCC—814 Suido Cho 2-cho-
me, Niigata.

新潟市水道町2ノ814 セーバリ

Saville, Miss Rose, 1925, JRM
—7 Tomizawa, Nagamachi,
Sendai. (Tel. 4318).

仙台市長町富澤7

サベル

Savolainen, Rev. & Mrs. J. V.,
1907, LEF—Suomi-Finland,
Runeberginkatu 37, A 13, Hel-
sinki.

Savolainen, Rev. & Mrs. P., 1939,
LEF—Tokyo.

東京市 サオライネン

Sawyer, Mr. Ray, 1935, IND—
678 Nakamiya Cho, Asahi Ku,
Osaka.

大阪市旭區中宮町678 ソーヤ

Schaeffer, Miss Mabel R., 1921,
PE—St. Paul's University,
Ikebukuro, Tokyo.

東京市豊島區池袋 立教大學

シエーフワー

Schell, Miss Naomi, 1921, SBC
—% Goodwill Center, Meiji
Machi, Tobata Shi, Fukuoka
Ken. (Tel. 840).

福岡縣戸畑市 シエル

Schereschewsky, Miss Caroline,
1910, PE—34 Kami Ogikubo
1-chome, Suginami Ku, To-
kyo.

東京市杉並區上荻窪1ノ34

シエレンシエウスキイ

Schillinger, Rev. (D.D.) & Mrs.
George W., 1920, ULC—Kyu-
shu Gakuin, Kumamoto.

熊本市大江町 九州學院

シリンガー

Schmidt, Miss Dorothy L., 1937,
PN—Hokusei Jo Gakko, Mi-
nami 5 Jo, Nishi 17-chome,
Sapporo. (Tel. 2083).

札幌市南五條西17丁目 北星女
學校

シユミット

Schneder, Mrs. D. B., 1887, ERC
—164 Higashi Sanban Cho,
Sendai. (Tel. 1508).

仙臺市東三番丁164

シユネーダー

**SCHOOL OF JAPANESE
LANGUAGE & CULTURE**,
3 of 9 Shiba Park, Shiba Ku,
Tokyo. (Tel. Shiba 3864).

東京市芝區芝公園9ノ3 日語文
化學校

Schoonover, Miss Ruth, 1931,
IND—485 Mabashi 4-chome,
Suginami Ku, Tokyo.

東京市杉並區馬橋4ノ485

スクノヴァー

Schroer, Rev. & Mrs. Gilbert
W., 1922, ERC—71 Osawa Ka-
wara Koji, Morioka. (Tel. 12
17).

盛岡市大澤川原小路71

シユレーヤ

Schweitzer, Miss Edna M., 19-
12, EC—84 Sasugaya Cho,
Kolshikawa Ku, Tokyo. (Tel.
Kolshikawa 3546).

東京市小石川區指ヶ谷町84

スワイツアー

Scott, Rev. (D.D.) & Mrs. F. N.,
1903, MEFB—Chinzei Gaku-
in, Nagasaki. F.C. Treasurer,
Tokyo 48401; Personal, Fu-
kuoka 4060).

長崎市 鎮西學院 スコット

Scott, Miss Mary C., 1911, UCC
—Aoba Yochien, 274 Sogawa
Cho, Toyama. (Tel. 2126).

富山市總曲輪町274 青葉幼稚園

スカット

Scott, Mr. (Ph.D.) & Mrs. R.
W., 1931, PE—St. Paul's Uni-
versity, Ikebukuro, Tokyo.

東京市豊島區池袋 立教大學

スコット

Scott, Mrs. J. H., (retired), AB
F—Kobe College, Okadayama,
Nishinomiya.

西宮市岡田山 神戸女學院

スコット

SCRIPTURE UNION OF JAPAN
—4 Ginza, 4-chome, Kyobashi Ku, Tokyo. (Tel. Kyobashi 4573)

東京市京橋區銀座4ノ4

Scruton, Miss Fern M., 1926, UCC—152 Hess St., S., Hamilton, Ontario, Canada.

Searcy, Miss Mary G., 1920, MES—Wilmina Jo Gakko, Tamatsukuri, Higashi Ku, Osaka.

大阪市東區玉造 ウキルミナ女學校
サーセイ

Seiple, Rev. (Ph.D.) & Mrs. William G., 1905, ERC—3 Ichigaya Daimachi, Ushigome Ku, Tokyo. (Tel. Yotsuya 3547).

東京市牛込區市ケ谷台町3

サイプル

Shacklock, Rev. (Ph.D.) & Mrs. Floyd, 1920, MEFB—Hirosaki, Aomori Ken.

青森縣弘前市 シャクロツク

Shannon, Miss Ida L., 1904, MES—Hiroshima Jo Gakuin, Hiroshima Shi. (Tel. 506)

廣島市上流川町 廣島女學院

シャナン

Shannon, Miss Katherine M., 1908, MES—35 Nakayamate Dori 4-chome, Kobe. (Tel. Fukuiai 5158).

神戸市中山手通4ノ35 シャナン

Sharpless, Miss Edith F., 1910, AFP—Shimotsuma Machi, Ibaraki Ken.

茨城縣下妻町 シャープレス

Shaver, Rev. & Mrs. I. Leroy, 1919, MES—10 Ichibancho, Matsuyama.

松山市一番町10 シエイヴァ

Shaw, Rev. & Mrs. H. R., 1927, PE—% Church Missions

House, 281 Fourth Ave., New York City, U.S.A.

Shaw, Miss L. L., 1904, MSCC, —% Church House, 604 Jarvis St., Toronto 5, Ont., Canada.

Shepherd, Miss K. M., 1910, SPG—Jizo, Kusatsu Machi, Gumma Ken.

群馬縣草津町地藏 シエバード

Sheppard, Miss E., IND—42 Nagura Cho, 5-Chome, Haya-shida Ku, Kobe.

神戸市林田區名倉町5ノ42

シエバード

Shimmel, Miss Edith, 1935, YJ—1 Nakacho 3 Chome, Yotsuya Ku, Tokyo.

東京市四谷區仲町3ノ1 シメル

Shipps, Miss Helen K., 1930, PE—St. Luke's Hospital, Tsukiji, Tokyo. (Tel. Kyobashi 6101-8).

東京市京橋區築地 聖ルカ病院
シツプス

Shirk, Miss Helen, 1922, ULC—337 Kami Teramachi, Haruyoshi, Fukuoka.

福岡市春吉上寺町337 シャーク

Shively, Rev. (D.D.) & Mrs. B. F., 1907, UB—216 Muromachi, Imadegawa Agaru, Kyoto. (Tel. Nishijin 7560).

京都市室町今出川上ル216

シャイベリー

Shore, Miss S. G., 1921, MSCC—Kycmachi 1-chome, Gifu. (F.C. Nagoya 36572).

岐阜市京町1丁目 ショウル

Simeon, Miss R. B., 1919, IND—Taidera 1 Chome, Akashi Shi, Hyogo Ken.

兵庫縣明石市大寺1丁目

シメオン

- Simons, Miss Marian G., 1930, MEFB—11 Oura, Nagasaki.
長崎市大浦11 サイモンズ
- Singleton, Mr. L. (Mrs. Singleton absent), 1921, EPM—Nankaku, Shoka, Formosa.
臺灣彰化南郭190 シングルトン
- Sipple, Mr. & Mrs. Carl S., 1930, ERC—61 Kozenji Dori, Sendai. (Tel. 1930).
仙台市光禪寺通 61 シップル
- Sisters of the Community of the Epiphany, 21 Yamamoto Dori 2-chome, Kobe.
神戸市山本通2丁目21
- Skiles, Miss Helen, 1922, PE—8 Kawarada Cho, Matsugasaki, Sakyo Ku, Kyoto.
京都市左京区松ヶ崎河原町8
スカイルス
- Smith, Miss Harriet P., 1929, ERC—1041 Highland Ave., Coraopolis, Pa., U.S.A.
- Smith, Miss I. Webster, 1917, JEB—% Japan Evangelistic Band, 55 Gower St., London, W.C. 1, England.
- Smith, Miss Janet C., 1930, PN (Affiliated)—Hokusei Jo Gakko, Minami 5 Jo, Nishi 17-chome, Sapporo
札幌市南五條西十七丁目 北星女學校
スミス
- Smith, Rev. & Mrs. John C., 1929, PN—4 Meiji Gakuin, Shirokane, Shiba Ku, Tokyo. (Tel. Takanawa 3666-8).
東京市芝區白金今里町 明治學院構内4號館
スミス
- Smith, Rev. & Mrs. P. A., 1912, PE—Ishibashi Soen, Hankyu Ensen, Osaka Fuka. (F. C. Osaka. 41754).
大阪府下阪急沿線石橋莊園
スミス
- Smith, Mr. & Mrs. Roy, 1917, MES—34 Ikuta Cho 4-chome, Fukiai Ku, Kobe.
神戸市葦合區生田町4ノ34
スミス
- Smyser, Rev. M. M. (Mrs. Smyser absent), 1903, IND—Yokote Machi, Hiraka Gun, Akita Ken. (F.C. Sendai 5183).
秋田縣平鹿郡横手町
スマイザー
- Smyth, Brigadier Annie, 1906, SA—National Headquarters, 17 Jimbo Cho 2-chome, Kanda Ku, Tokyo. (Tel. Kudan 479 & 2344; F.C. Tokyo 4400).
東京市神田區神保町2丁目 救世軍本營
スマイス
- Smythe, Rev. (D.D.) & Mrs. L. C. M., 1913, 1916, PS—16 Yoshino Cho 2-chome, Higashi Ku, Nagoya.
名古屋市東區芳野町2ノ16
スマイス
- Soal, Miss A. A., 1917, JEB—72 Chimori Cho, 2-chome, Suma Ku, Kobe.
神戸市須磨區千守町2ノ72
ソール
- Spackman, Rev. & Mrs. H. C., 1922, PE—% the Rev. S. Spackman, St. Alban's Vicarage, Chiswick, London, England.
- Spaulding, Miss Miriam, 1937, (contract), MES—Hiroshima Jo Gakuin, Hiroshima.
廣島市上流川町 廣島女學院
スプールディング
- Spencer, Miss Gladys G., 1921, PE—46 Tera Machi, Aomori Shi.
青森市寺町46 スペンサー

Spencer, Rev. (D.D.) & Mrs. R. S., 1917, MEFB—21 Kego Hondori 1-chome, Fukuoka.

福岡市警固本通り1ノ21

スペンサー

Spencer, Rev. & Mrs. V. C., 1913, 1932, MSCC—3 Higashi Kataka Machi 3-chome, Higashi Ku, Nagoya. (F.C. Nagoya 20 297, Canada Eikyokai Mission).

名古屋市中区東片端町3ノ3

スペンサー

Spowles, Miss Alberta B., 1906, MEFB—4 Aoyama Gakuin, Tokyo. (Tel. Aoyama 2008-10)

東京市澁谷区緑岡 青山學院4

スプロールズ

Stacy, Miss Martha, 1919, UGC—50 Takata Oimatsucho, Koishikawa Ku, Tokyo.

東京小石川区高田老松町 50

ステシー

Staples, Miss Marie M., 1914, UCC—4 Hart St., Brantford, Ontario, Canada.

Starkey, Miss Bertha F., 1910, MEFB—30 Sanchome, Takezoe Cho, Keijo Fuka. (Tel. Kokamon 2712; F.C. Keijo 25379).

京城府下竹添町3ノ30

スターキー

Starr, Dr. & Mrs. Paul V., 1933, SDA—Box 7, Suginami P. O. Tokyo. (Tel. Ogikubo 2051).

東京市杉並局私書附7

スタール

Start, Dr. & Mrs. R. K., 1930, MSCC—New Life Sanatorium, Obuse, Kami Takai Gun, Nagano Ken. (Tel. Obuse 33).

長野縣上高井郡小布施村 新生療養所

スタート

Staveley, Miss J. Ann, 1928, CMS—60 Aioi Cho 1-chome, Otaru Shi, Hokkaido.

小樽市相生町1ノ60 ステーブリー

Stegeman, Rev. (D.D.) & Mrs. H. V. E., 1917, RCA—37 Yamate Cho and Ferris Seminary, 178 Yamate Cho, Yokohama. (Tel. 2-1870).

横浜市山手178 フェリス女學校

ステゲマン

Stevens, Dr. & Mrs. E., 1930, PCC—79 Miyamae Cho, Taihoku, Formosa.

臺灣 臺北市宮前町79

スチーブンス

Stevens, Miss Catherine B., 1920, MES—% Board of Missions, 706 Church St., Nashville, Tenn., U.S.A.

Stewart, Rev. & Mrs. S. A., 1906, 1898, MES—1500 Elizabeth Ave., Charlotte, N.C., U.S.A.

Still, Rev. & Mrs. Owen, 1937, YJ—27 Sakurayama, Nakano Ku, Tokyo.

東京市中野区櫻山27 スチール

Stirewalt, Rev. (D.D.) & Mrs. A. J., 1905, ULC—303 Hyakunin Machi 3-chome, Okubo, Yodobashi Ku, Tokyo.

東京市淀橋區大久保百人町 3ノ

303

スタイルルト

St. John, Mrs. Alice C., 1918, PE—St. Luke's Hospital, Tsukiji, Tokyo. (Tel. Kyobashi 6101-8).

東京市京橋區築地 聖ルカ病院

セントジョン

Stone, Rev. & Mrs. A. R., 1926, 1925, UCC—% Wesley Building, Queen St., Toronto, Canada.

Stott, Rev. & Mrs. J. D., 1930,
MES—22 Sasa Machi, Uwa-
jima, Ehime Ken.

愛媛縣宇和島市笹町22

スタット

Stoudt, Mr. & Mrs. O. M., 1917,
% ERC, 1505 Race St., Phila-
delphia, U.S.A.

Stowe, Miss Grace H., 1908,
ABCFM—Kobe Jo Gakuin,
Okadayama, Nishinomiya.
(Tel. Nishinomiya 2264-5)

西宮市岡田山 神戸女學院

ストウ

Stowe, Miss Mary E., 1908
ABCFM—Kobe Jo Gakuin,
Okadayama, Nishinomiya.
(Tel. Nishinomiya 2264-5).

西宮市岡田山 神戸女學院

ストウ

Stranks, Rev. & Mrs. C. J., 1923,
SPG—5 Nakayamate Dori 3-
chome, Kobe.

神戸市中山手通3丁目5

ストランクス

Strong, Rev. G. N., 1926, SPG—
St. Francis' Church, Meichi-
yama, Shimonoseki.

下關市明智山 ストロング

Strothard, Miss Alice O., 1914,
UCC—2 Toriizaka, Azabu, To-
kyo. (Tel. Akasaka 1058; F.C.
Tokyo 44665).

東京市麻布區鳥居坂町2

ストラード

Stubbs, Rev. & Mrs. David C.,
1935, MES—23 Kitanagasa
Dori 4-chome, Kobe.
(Tel. Fukiai 5504).

神戸市北長狭通4ノ23

スタップス

Sumners, Miss Gertrude, 1931,
PE—St. Agnes' School, Muro-
machi Dori, Shimotachi Uri
Sagaru, Kyoto. (Tel. Nishijin
330)

京都市室町通下立賣下ル

サムナーズ

Suttie, Miss Gwen, 1928, UCC—
Eiwa Jo Gakko, Atago Cho,
Kofu, Yamanashi Ken. (Tel.
2591).

甲府市愛宕町 英和女學校

サテー

Symonds, Rev. T. P., 1938, SPG
—% Christ Church, 234 Ya-
mate Cho, Yokohama.

横濱市山手町234 サイモンズ

T

Tanner, Miss L. K., 1911, SPG—
Koran Jo Gakko, 358 Sanko
Cho, Shirokane, Shiba Ku,
Tokyo.

東京市芝區白金三光町 香蘭女
學校

タナー

Tapson, Miss Minna, 1888 (re-
tired), CMS—Garden Home,
3-chome, Ekota Machi, Naka-
no Ku, Tokyo. (Tel. Yotsuya
497).

東京市中野區江古田町3丁目

ガーデンホーム タプソン

Tarr, Miss Alberta, 1932, MES
—Hiroshima Jo Gakuin, Hi-
roshima.

廣島市上流川町 廣島女學院

ター

Taylor, Miss Charlotte, 1938, PS
—School of Japanese Langu-
age & Culture, 3 of 9 Shiba
Park, Shiba Ku, Tokyo.

東京芝區芝公園9號地ノ3 日語
文化學校

テイラー

Taylor, Miss Erma M., 1913,
MEFB—9. Naka Kawarage-
cho, Hiroasaki. (Tel. 842; F.C.
Sendai 8133).

弘前市中瓦ヶ町9 テイラー

Taylor, Miss Grace E., 1937,
UCC—2 Toriizaka, Azabu Ku,
Tokyo. (Tel. Akasaka 1058).

東京市麻布區鳥居坂2 テーラ

Taylor, Miss Isabel, 1931, PCC—
79 Miyamae Cho, Taihoku,
Taiwan.

臺灣臺北市宮前町 テイラー

Taylor, Mr. & Mrs. W. J., 1905,
IND—Box 328, Sannomiya P.
O., Kobe.

神戸市三ノ宮局私書函328

テイラー

Taylor, Miss Minnie, 1910 (re-
tired), RCA—% Board of
Foreign Missions, R. C. A., 25
East 22nd St., New York City,
U.S.A.

Teague, Miss Carolyn M., 1912,
MEFB—42 Nishi Yokona Cho,
Fukuoka. (Tel. Nishi 2739).

福岡市西養巴町42 チーク

TerBorg, Rev. & Mrs. John,
1922, RCA—258 Shirokane
Sanko Cho, Shiba Ku, Tokyo.

東京芝區白金三光町258

テボーグ

Tharp, Miss Elma R., 1918,
ABF—62 Hayashi Cho, Koi-
shikawa Ku, Tokyo.

東京市小石川區林町62 サープ

Thayer, Miss Marian V., 1938,
MEFB—Kwassui Jo Gakko,
Nagasaki. (Tel. 1416; F.C.
Fukuoka 11115).

長崎市 活水女學校 セーヤ

Thede, Rev. & Mrs. Harvey,
1920, EC—500 1-chome, Shi-

mo Ochial, Yodobashi Ku,
Tokyo. (F.C. Tokyo 112,122).

東京市淀橋區下落合1ノ500

シード

Thomas, Miss A. Irene, 1934,
JRM — Haze, Higashimozu
Mura, Sempoku Gun, Osaka
Fu. (Tel. Fukuda 8).

大阪府泉北郡東百舌鳥村土師

トーマス

Thomas, Miss Grace E., 1931,
CJPM—445 Hyakken Machi,
Maebashi, Gumma Ken.

群馬縣前橋市百軒町445

トーマス

Thomas, Rev. & Mrs. Winburn
T., 1933, PN—6 of 1 Tanaka
Asukai Cho, Sakyo Ku, Kyo-
to. (F.C. Kyoto 15697).

京都市左京區田中飛鳥井町

1ノ6

トーマス

Thompson, Rev. & Mrs. Everett
W., 1926, MEFB—Chinzei Ga-
kuin, Nagasaki.

長崎市 鎮西學院 トムプソン

Thompson, Miss Fanny L.,
1905, CMS—33 Taisho Machi
3-chome, Omuta Shi.

大牟田市大正町3ノ33

トンプソン

Thoren, Miss Amy, 1925, JEB
—Daiki Densha Ekimae, Ka-
milchi Cho, Yoshino Gun,
Nara Ken.

奈良縣吉野郡上市町 大軌電車
驛前

トレン

Thorlaksson, Rev. & Mrs. S. O.,
1916, ULC—% United Luth-
eran Foreign Mission Board,
18 E. Mt. Vernon Place, Bal-
timore, Md., U.S.A.

Thornton, Rev. & Mrs. S. W.,
1930, O—% Rev. J. B. Thorn-
ton, 1636 Temple Ave., St.
Louis, Mo., U.S.A.

Thurston, Mr. & Mrs. C. F.,
1927, SDA—Box 7, Suginami
P.O. Tokyo. (Tel. Ogikubo
2051).

東京市杉並局私書函7

サーストン

Topping, Miss Helen F., 1911,
IND—475 Kami Kitazawa 2-
chome, Setagaya Ku, Tokyo.
(A). (Tel. Matsuzawa 3739).

東京市世田谷區上北澤

2ノ475 タツピング

Topping, Rev. & Mrs. Henry,
1895 (retired), ABF—475 Ka-
mi Kitazawa 2-chome, Seta-
gaya Ku, Tokyo. (Tel. Matsu-
zawa 3739).

東京市世田谷區上北澤

2ノ475 タツピング

Topping, Rev. & Mrs. Willard
F., 1926, 1921, ABF—69 Shi-
motera Machi, Himeji.

姫路市下寺町69 タツピング

Torbet, Miss Isabel, 1928, JRM
—Haze, Higashimozu Mura,
Sempoku Gun, Osaka Fu.
(Tel. Fukuda 8).

大阪府泉北郡東百舌鳥村土師

トーベツト

Towson, Miss Manie C., 1917,
MES—1005 South Lee St.,
Americus, Ga., U.S.A.

Towson, Rev. W. E., (retired),
1890, MES—1005 South Lee
St., Americus, Ga., U.S.A.

Tracy, Miss Mary E., 1903, (re-
tired), WU—316 Bible House,
New York City, U.S.A.

Tremain, Rev. & Mrs. Martel A.,
1927, PN—Kita Ichijo, Higa-
shi 7-chome, Sapporo.

札幌市北一條東7丁目

ツリーメイン

Troughton, Mr. & Mrs. H. W. F.,
1936, CJPM—1910 Honcho 4-

chome, Shiromaru, Nagaoka,
Niigata Ken.

新潟縣長岡市四郎丸本町4丁目
1910

トラウトン

Troth, Miss Dorothea E., 1910,
SPG—8 Sakae Cho, Shiba
Ku, Tokyo.

東京市芝區榮町8 トロツト

Trout, Miss Jessie M., 1921,
UCMS—489 Kami Kitazawa
2-chome, Setagaya Ku, To-
kyo. (Tel. Matsuzawa 2901).

東京市世田谷區上北澤

2ノ489

トラウト

Tumlin, Miss Mozelle, 1923,
MES—55 Niage Machi, Oita.

大分市荷揚町55 タムリン

Tweedie, Miss E. Gertrude,
1903, UCC—Aoba Yochien,
274 Sogawa Cho, Toyama Shi,
Toyama Ken. (Tel. 2126).

富山縣富山市總曲輪町274 青葉
幼稚園

トウキデー

U

Upton, Miss E. F., 1907, IND—
183 Nagase Moro Mura, Iru-
ma Gun, Saitama Ken.

埼玉縣入間郡毛呂村長瀬183

アフタン

Uusitalo, Miss Siiri, 1903, LEF
—Kawabata Cho 4-chome,
Asahigawa, Hokkaido.

北海道旭川市川端町4丁目

ウーセタロ

V

VanKirk, Miss Anne S., 1921,
PE—St. Barnabas' Hospital,
66 Saikudani Cho, Tennoji
Ku, Osaka. (Tel. Tennoji 38
28).

大阪市天王寺區細工谷町66 聖
バルナバ病院 ヴアンカーク

Vehanen, Rev. & Mrs. E., 1939,
LEF—Tokyo.

東京市 ヴエハネン

Viall, Rev. Father, (S.S.J.E.)
Kenneth L. A., 1935, PE—
240 Takasago Cho, Kiryu Shi,
Gumma Ken.

桐生市高砂町240 聖ヨハネ修士
會 ヴアイアル

Vinall, Mr. & Mrs. G. H., 1929,
ABS, BFBS, NBSS—72-B, Ya-
mate Cho, Naka Ku, Yokoha-
ma.

横濱市中區山手72B ヴアイナル

Vories, Mrs. J. E., 1914, OBJ—
Omi-Hachiman.

滋賀縣近江八幡 ヴオーリス

Vories, Mr. (LL.D.) & Mrs. W.
M., 1905, 1919, OBJ—Omi-
Hachiman. (Tel. Office: 526-8,
Home: 456; F.C. Omi Sales
Co., Osaka 5434).

滋賀縣近江八幡 ヴオーリス

Voules, Miss J. E., 1913, SPG—
56 Yuki no Goshō Cho, Mi-
nato Ku, Kobe.

神戸市湊區雪ノ御所56

ボールス

W

Wagner, Miss Dora A., 1913,
MEFB—Iai Jo Gakko, Hako-
date. (Tel. 1118; F.C. Hako-
date 585).

函館市 遺愛女學校 ワグナー

Wagner, Rev. & Mrs. H. H.,
1918, FMA—521 North 53rd
Ave., Los Angeles, Calif.,
U.S.A.

Wainright, Rev. (M.D., D.D.)
& Mrs. S. H., 1888, MES, CLSJ

—5361 Thomas St., Oakland,
Calif., U.S.A.

Wait, Mr. & Mrs. R. T., 1933,
1938, IND—123 1-chome, Ka-
shiwagi, Yodobashi Ku, Tokyo.

東京市淀橋區柏木1丁目23

ウェート

Walker, Mr. & Mrs. F. B., 1903,
SPG—5 Nakayamate Dori 3-
chome, Kobe.

神戸市中山手通3ノ5 ウォカー

Walker, Miss M. M., 1931, MS
CC—% Church House, 604
Jarvis St., Toronto 5, Ont.,
Canada.

Waller, Rev. J. G. (D.D.) 1890,
MSCC (retired)—Nishi Naga-
no Machi, Nagano Shi. (Tel.
Nagano 3894).

長野市西長野町6 ウォラー

Waller, Rev. W. W., 1929, MS
CC—Baba Cho, Ueda Shi,
Nagano Ken.

長野縣上田市馬場町4401

ウォラー

Walling, Miss C. Irene, 1930,
PN—Joshi Gakuin, 10 of 22
Ichiban Cho, Kojimachi Ku,
Tokyo. (Tel. Kudan 1175).

東京市麴町區一番町2ノ10

女子學院 ウォリング

Walser, Rev. (D.D.) & Mrs. T.
D., 1916, PN—19 of 9 Tsuna
Machi, Mita, Shiba Ku, To-
kyo.

東京市芝區三田綱町9ノ19

ワラルサー

Walsh, Rt. Rev. Bishop (D.D.)
& Mrs. Gordon J., 1913, CMS
—553 Nishi 8-chome, Minami
12 Jo, Sapporo Shi, Hokkaido.
(F.C. Otaru 14918).

札幌市南十二條西八丁目553

ウォルシユ

- Walvoord, Miss Florence C.**, 1922, RCA—Baiko Jo Gakuin, Shimonoseki.
下関市梅光女學院 ワルボード
- Ward, Miss Ruth C.**, 1919, 1938, IND—Soshin Jo Gakko, Nakamaru, Kanagawa Ku, Yokohama.
横浜市神奈川区中丸 捜真女學校 ウォード
- Warner, Rev. & Mrs. Paul F.**, 1924, MP—43 Chokyujima-chi, Higashi Ku, Nagoya. (Tel. Higashi 87).
名古屋市中区長久寺町43
ワナー
- Warren, Rev. & Mrs. C. M.**, 1899, ABCFM—Karasumaru Dori, Imadegawa Nishi Iru, Kyoto.
京都市烏丸通今出川西入
ワレン
- Watkins, Miss Elizabeth Taylor**, 1929, IND—Seinan Gakuin, Nishijin Machi, Fukuoka Shi. (Tel. 3170).
福岡市西陣町 西南學院
ワットキンス
- Watts, Rev. & Mrs. H. G.**, 1927, MSCC—814 Suido Cho 2-cho-me, Niigata Shi. (F.C. Tokyo 82688).
新潟市水道町2ノ814 ワッツ
- Weidner, Miss Sadie Lea**, 1900, MM—1 of 42 Muromura Machi, Ogaki, Gifu Ken.
岐阜縣大垣市室村町42ノ1
ワイドナー
- Weighton, Mr. & Mrs. R. G. P.**, 1933, EPM—Tainan, Formosa.
臺灣 臺南東門町2ノ24
ウエイトン
- Weir, Miss Mildred F.**, 1935, P CC—79 Miyamae Cho, Taihoku, Taiwan. (A).
臺灣臺北市宮前町79 ウェア
- Wells, Miss Lillian A.**, 1900, PN 13 Noda Machi, Yamaguchi Shi.
山口市野田町13 ウェルス
- Wengler, Miss Jessie**, 1920, AG—230 Shimo Renjaku, Mitaka, Tokyo Fu.
東京府三鷹下連雀230
ウエングラ
- Whewell, Miss Elizabeth A.**, 1928, MM—Sotobori, Kuwana, Mie Ken.
三重縣桑名町外堀 フキウエル
- White, Miss Anna Laura**, 1911, MEFB—510 Franklin Street, Whittier, Calif., U.S.A.
- White, Miss Sarah G.**, 1931, PE—St. Luke's Hospital, Tsukiji, Tokyo. (Tel. Kyobashi 6101-8).
東京市京橋區築地 聖ルカ病院
ホワイト
- Whitehead, Miss Mabel**, 1917, MES—Lambuth Jo Gakuin, Ishigatsuji, Tennoji Ku, Osaka. (Tel. Minami 1475).
大阪市天王寺區石ヶ辻 ランバース女學院
ホワイトヘッド
- Whiting, Rev. & Mrs. M. M.**, 1912, UCC—Kwansei Gakuin, Nishinomiya Shigai. (Tel. Nishinomiya 620).
西宮市外甲東村 關西學院
ホワイテイング
- Wiley, Miss Pearl**, 1934, CN—48 Kita Hiyoshi Cho, Imagumano, Higashiyama Ku, Kyoto.
京都市東山區今熊野北口吉町43
ワイレー

Wilkin, Miss Eleanor M., 1936,
PN—Hokuriku Jo Gakko,
10 Kami Kakinoki Batake,
Kanazawa.

金澤市 上柿ノ木島10 北陸女
學校 ウイルキン

Wilkinson, Mr. & Mrs. C. S.,
1916, JEB—% JEB, 55 Gower
St., London W.C.1., England.

Wilkinson, Miss R. E., 1937, M
SCC—323 Shinta Machi, Ma-
tsumoto Shi.

松本市新田町323

ウキルキンソン

Williams, Miss Agnes S., 1916,
CMS—Poole Girls' School,
Katsuyama Dorl, 5-chome,
Higashinari Ku, Osaka. (Tel.
Tennoji 290).

大阪市東成區勝山通 プール高
等女學校 ウイリアムス

Williams, Miss Anna Bell, 1910,
MES—Lambuth Jo Gakuin,
Ishigatsuji, Tennoji Ku, Osa-
ka. (Tel. Minami 1475).

大阪市天王寺區石ヶ辻 ランバ
ス女學院 ウイリアムス

Williams, Mr. & Mrs. F. T., 1929,
JEB—Sunrise Home, Okura-
dani, Akashi, Hyogo Ken.

兵庫縣明石市大藏谷 日ノ出女
兒園 ウイリアムス

Williams, Miss H. R., 1916, PE
—St. Agnes' School, Muro-
machi, Shimotachiuri Saga-
ru, Kyoto. (Tel. Nishijin
330).

京都市室町下立賣下ル

ウイリアムス

Wilson, Miss Eleanor, 1925,
ABCFM—Kusaie, Caroline
Islands, South Seas.

Wilson, Rev. & Mrs. W. A., 1890
(retired), MES—2205 Engle-

wood Ave., Durham, N. C., U.
S. A.

Wintherl, Rev. (D.D.) & Mrs. J.
M. T., 1898, ULC—15 Gokura-
kuji Cho, Fukuoka.

福岡市極樂寺町15 ウキンテル

Winther, Miss Maya, 1928, ULC
—217 Nakanohashi Koji,
Saga Shi.

佐賀市中之橋小路217

ウキンテル

Wolfe, Miss Evelyn M., 1920,
MP—Eiwa Jo Gakko, 124 Mai-
ta Machi, Yokohama. (Tel.
3-6031).

横濱市蒔田町 124 英和女學校
ウルフ

Woodard, Rev. & Mrs. William
P., 1921, ABCFM—57 Kumoi
Cho, Nishinomiya. (F.C. Osa-
ka 90,686).

西宮市雲井町57 ウダド

Woodd, Rev. & Mrs. Frederick
H. B., 1933, 1930, CMS—64
Asahi Machi 2-chome, Sumi-
yoshi Ku, Osaka.

大阪市住吉區旭町2ノ64 ウッド

Woodward, Rev. & Mrs. Stan-
ley C., 1930, 1932, CMS—1612
Ikebukuro 3-chome, Toshi-
ma Ku, Tokyo.

東京市豊島區池袋3ノ1612

ウッドワード

Woodsworth, Mrs. H. F., 1911,
UCC—% Wesley Bldg., Queen
Street, Toronto, Canada.

Woodworth, Miss Olive F., 1928
JEB—7 Shiomidai Cho 4-
Chome, Suma Ku, Kobe.

神戸市須磨區鹽見臺4ノ7

ウーズワース

Wordsworth, Miss R., 1910,
SPG—164 Shinden Machi,
Chiba Shi.

千葉市新田町164

ウォーズワース

Wright, Miss Marion, 1933, IN
D—% Mr. Hay, 195 Tomon
Cho, Ichijo Dori, Taihoku.

臺北市東門町一條通195

ヘーイ方 レイト

Wright, Miss Ada Hannah, 1896,
IND—635 Kurokami Cho, Ku-
mamoto Shi. (Tel. Kumamoto
488; F.C. 4090).

熊本市黒髪町635 ライト

Wright, Miss Phyllis, 1935, JRM
—Haze, Higashimozu Mura,
Sempoku Gun, Osaka Fu.
(Tel. Fukuda 8).

大阪府泉北郡東百舌鳥村土師

ライト

Wright, Mr. R. J., 1931, IND—
7 Tsukasa Cho 1-chome, Kan-
da Ku, Tokyo.

東京市神田區司町1ノ7 ライト

Wright, Rev. & Mrs. R. C., 1927,
UCC—Kansha, 6 Nakagawa
Machi, Takaoka Shi.

高岡市中川町6 官舎 ライト

Y

Young, Dr. & Mrs. L. L., 1906,
(Korea), 1927 (Japan), PCC
—Nagamine Yama, Oishi,
Nada Ku, Kobe.

神戸市灘區大石長峰山 ヤング

Young, Rev. & Mrs. T. A., 1912,
1905, UCMS—65 Miyashita-
cho, Koishikawa Ku, Tokyo.
(Tel. Otsuka 1869).

東京市小石川區宮下町65

ヤング

Z

Zander, Miss Helen R., 1928,
RCA—37 Yamate Cho, Yoko-
hama.

横濱市中區山手37 ザンダー

Zaugg, Rev. (Ph.D., D.D.) &
Mrs. E. H., 1906, ERC—69
Katahira Cho, Sendai. (Tel.
3678).

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I

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